



The Stage of Popish toyes:
Conteining both Tragi-
call and Comickall partes : played by
the Romishe roysters of former
age : notably describing
them by degrees in
their colours.

Collected out of H. STEPHANVS
in his *Apologia* upon HERODOT.

With a friendlie forewarning to our Ca-
tholickes : and a brief admoni-
tion, of the sundrie benefites we
receiue by his Ma : blessed
gouernement ouer vs.
Compyled by G.N.

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Cum Privilegio.



TO THE RIGHT HONO-
 rable, Sir Christopher Hattō, Knight,
 Captaine of hir Maiesties Garde,
 Viz chamberlaine to hir highnesse,
 and of hir Maiesties most honorable
 priue Counsaile.

S Age Sibilla (right honorable) said to Æ-
 neas that no way could be closed against
 Vertue: affirming that al actions happily
 succeeded what soeuer the attempt be, Vir-
 tute duce. And Theodorus Bibliander
 defineth Vertue to be innesteth with di-
 uers titles, according to the diuersity of hir
 proper motions, as in discerning the deceit
 of mans traditions, in choosing the veritie, and in flying false Hypo-
 crisie, she is called Prudence: in maintayning Gods glorie, in with-
 standing the Popes tirannie, and in defending the true fellowship of
 Christian societie, she is named Fortitude: in suppressing Idolatrie,
 in embracing mercie, and in aduancing the ministers of his beaue-
 lie maiestie, she is saide to be Iustice, in moderating Romish furies,
 and weake affections, in qualifying Popish quarrels, and peruerse co-
 ditions, & in vsing either to bring both to the true vse of Gods word,
 she is tearmed Temperance. A Prince with these pillars doth euer
 preuaile: a tree with these braches, doth euer blossom, & a body with
 these members ouercommeth the labours of Hercules. Besids these
 general graces of Vertue, there are two special precedents chiefelie
 to be loked into, the cause, and the execution, both which, your honor
 (whose forward fauour to al Christs professors (under hir Maiesty)
 among the rest of right honorable) long since considered of, perfor-
 ming, confirming, & executing the effect, in such famous sort as the
 whole Worlde is amazed and mated at hir Maiesties moste hap-
 pie and blessed gouernement, whereby you haue hitherto proued in
 your noble person, Sibillas sayings to be true, that nothing can pre-
 uaile against this diuine Vertue: which some define to be God him-
 selfe.

The Epistle.

selfe. And now seeing his auntient and opposite enimie the Pope hath
foisted in among vs Petisoggers, who (like sheete stealers, tinkers,
or Connyskin buyers) creepe in corners to viler their trash, my for-
tune being (by a French man) to meet with a packe of their paulty,
I presume in humble sort to present the first shew thereof to your ho-
nor, wherein if I play the bad Pedler (so your honor pardon me) I force
not, for truelie I am not their feed Broker. I haue entituled it The
Stage of Popish toyes, as a most meet tearm for the matter. the
sum & substance wherof I confesse to haue collected out of H: Ste-
phanus in his Apologie vpon Herodot, who coateth the in theyr
Couchanele colours: and therefore if any part haue his wrong dye, I
must yeelde to the fault, and excuse my Author. But my selfe (with-
out vaine) a martial professor, and continuallie armed to the prooffe
with a seruisable & dutifull hart to your honor: I hope my errors
shal passe for the easier payment, and be the better borne with,
for that hereby I affirme this auntient Emblem, In v-
trumque paratus, and vow my daylie prayer for
the proceeding and encreasing of that which
God at the first placed in you, and is ac-
cording to the saying of Plato, No
man to be noble without
a heauenly inspi-
ration.

Your Honors most bound seruant
in all humble duetie.

GEORGE NORTH.

The Stage of Popish toyes.

The *Locretian* had a speciall law, w^{ch} this to be noted, of all good go^uerned common wealthes, and chiefly of vs Englishmen, in these dangerous times, if every one should looke into his part as he ought to doe, whosoeuer presumed to call in question, any thing that was passed, by the decree of those, who were authorized by the Prince, to deuise, publish and establish good lawes among them, should be freely heard, so he came collered with a halter about his necke, to the end, that deliuering his able argument to maintaine his presumption, conuicting (in reasonable iudgement) the same he argued on, and appointing his Councell to stand more with a common wealth: he was rewarded of his Penne, highly commended and preferred, both by Prince and people. But if he were consulted in his arrogance, and found more busie to reprove, than wise to maintaine: he was straight trusted up according to deserts, whiles his fault and folke was in memorie. Thus *Socrates* gave lesse libertie to his Citizens, for he would haue no lawe disputed of openly, not of those that had the authoritie to reforme them: much lesse that any other (either publickly or priuately) should dare maintaine argument of the same: for he considered how lawes are learned, when they come to the discussing of the common sort. In *Englande* (whose go^uernment by Gods great blessing, executed in the person of our most sacred Soueraigne) had the lawes of *Locretia*, as the sharpe preceptes of *Socrates*. Our Papistes durst not (for the rope) contende so openly, nor for feare of our iudges, presume so boldly (of their errors) as they

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they doe. But such hath bin hir Maiesties mercie to them all, in pardoning, prolonging, bearing and so bearing, hoping that God would conuert them, or dutie reclaime them, coueting with equal care to confirme hir louing subjects, in one minde, in one obedience, and in one profession, as they (abusing hir gracious clemencie) way more indurate, and wilfully runne into all the viles that may be.

If they would desire God to giue them the true knowledge of his worde, and stedfastly perseuer in prayer, to be instructed by his holy spirit: no doubt but his diuine Maiestie would so open the eyes of their reason, as they should see what daunger they dwell in, to the euermlasting destruction of their Soules, and what cunning hath kepte them in their error from the beginning: which true iudgement can no waye bee attained vnto, vnlesse wee constantly continue in prayer, till we perfectly feeble and iustly finde (in our selues) his heavenly blessing confirmed in vs.

Howe manye in all ages (euen from the first creation of man) haue deliuered (in the testimonie of their blood) the most abhominable abuses of that Romishe Antichrist, on whome you so much depende: howe manye of all Nations, mooste excellent and learned wyfters (by the authoritie of the sacred Scriptures) haue published infinite volumes, shewing & approving the most ioyfull fruites of the true & perfect profession of Christ crucified, and howe these two doe differ (in all degrees) no true Christian but knoweth, so farre as God may excell man, is not to be doubted: But so farre as his wickednesse may match with y^e hatefull sinne of Lucifer, to the malice of the heavenly Maiestie, this proude beast presumeth on. Haue the cloudes of error so couered you as you cannot see? hath the mystes of ignorance of meshid you, as you will not vnderstande: or doeth the furie of Pharao so bewitch you as you are become desperate? wyl not Moyles moue you, wyl not Gods worde wryme you, nor his threatnings reclaime you, excepte you haue myracles: can nothing but a Pope and his Pardons please you: your Pilgrimage to Saintes of
both

both hyndes content you, and a muster of Masses, wyth a worlde of Donkes make you to seeme Christians: Haue not yett more god aduertisementes, more manifest signes and tokens, more sharpe rebukes, more gentle warnyngs, and more mylde admonitions than our elders had? Is not vice now better discovered, all sortes of sinnes reprobued, and more liuely (to the quicke) both by worde, and writing touched, than euer it was: yet what was colde in them, is frozen in you: where they innocently halted, you are willingly lame: where they were (by ignorance) dumme sighted, you are (by wilfulnesse) altogether blinded: where they were harde of hearing, hauing no remedie, you are starke deffe in your stubboine obstinacie. How hateful and dangerous it was in those dayes, to deliuer the truth (vntlesse they woulde by fire alter into aye) sundrie that suffered their tormentes testified. But you that haue the free scope of the Gospell to entreate on, where by you are taught the true waye to our onely Sauour, whose errors may be eased, whose doubtles maye be cleared, and (free of all feare) may seeke, aske, knocke, be resolued and receyued, doe stubboinely stande on your owne conceites, holding dreames for deuotion, and diuel in a moste hatefull hope of alteration. By Christ you are called, by the Prince commaunded, and by your brethren entreated, to enter into a safe britie among the: the Banquet is prepared, gods word doth inuite you, & (bringing your wedding garments) no guests more welcome: let no shame withholde you from so sacred a feast, grudge not to go, and the holy Ghost will guide you. There is more comfort (saith Christ) in one sinner truly repenting, than in many that from their beginning haue continued constant. If to yeeld (in worldly causes) be wisdom, profit, and policie, howe much more will it benefite the health of our Soules, to returne (in singlenesse of heart) to his heauenly Maiestie, if to bende, be better than to breake, let vs plye and applye, our lining to his liking, that hath power to bruse euerye bone, and to consume vs as chaffe before fire: let not our old Adam

A. y.

(whose

(whose knobbed and knotted boughes, will rather reade
than cleane) cause the whole body to be caste into an euertin-
sing and inquenchable flame: It wil then be too late to saye
with Diues, send to my brethren that they maye knowe the
distresse of the paine and tomentes I am in: you will true-
ly be amuseared, they haue the Prophetes and Preachers
among them, &c. You can no waye excuse your selues by ig-
norauice: for as the Sonne (excelling all other lightes)
doeth shine both on good and bad: so doeth the bright beames
of Gods worde (farre surpassing the Sonne in clearenesse)
extende an equall comforte (thoughe the vse be not equall)
as wel upon the sinner, as the iust liuer.

Yet as the Ethiopians doe curse the Sonne for scorching
them: so do the desperate, that are giuen vp to their owne lust,
hate his heavenly word for rebuking them.

I haue hearde sundrye of your roate saye, that the los-
ing of some our Prelates and Preachers, doeth make
you the more to mislike their doctrine: determine not your res-
ues, it will passe for no payment: They are as hee, and
are as men: we make direct our lyues to their sayings, and
not to their doings. And it is also written, if an Angell come
out of Heauen, and deliuer you other doctrine, than is con-
tained in the Testament of our Saviour Iesus Christ, receiue
him and beleue him not. Doe, if they receiue not that you
teach in my name, leaue them, & shake the dust of their soe-
ling from your feete. It shall be better (in the generall iudge-
ment) for Sodome and Gomorrah then with those.

Weare we haue no commandement to followe their ly-
uing, but we are hardly threatned to obey their preaching,
so long as they keepe withur the compasse of the Gospell, the
wing vs of no saluation besides Christ crucified: & that none
may come to the Father, but by him.

You will object the sayings of Christ in the Gospel of Matthee
Sic luceat lux vestra coram hominibus, &c. Let your light
so shine before men, as they may see your good workes; and
glorifie your Father that is in heauen. It is a good, and ghostly

Pauls to the
Gala. 1. 8. 9.

Math. 5.

by admonition, and I wishe it were so, yet no direct doctrine
 for vs, that if they liue not accordingly, to condemne their say-
 ings, by their doings: for if that be authoritie to confirme the
 one, or confounde the other: your selues shoulde looke into the
 liues of your Auntient fathers (so tearmed) as Abbots, Prie-
 oys, Monkes, Nunnes, and Friers, of all fethers: Bishoppes,
 Decones, and Priests, of all sortes, with the liues of sundry
 Saintes, canonized by your Pops, and euen the Popes them-
 selues (with all their Colledge of Cardinals) in whose damna-
 ble trace you desire to draue, without regarde to God, your
 Prince, profession, or Countrey, whose great abuses, from the
 beginning (founded on all filthy hypocritie, respecting neyther
 person, place, nor times) manifested their liues to their lear-
 ning, confirmed their doctrine to their doing, with such, and so
 hatefull examples, as I sorrow to know them, shame to think
 of the, & am much more bashfull to write them. Yet least you
 should say, I suppose more than I can proue: I will (in pardon
 of the learned) deliuer you some what, testified by the true au-
 thoritie of *Quintus Metellus*, if I keepe not the order of a perfect
 orator, but impute it rather, to the imperfection of my
 wit, than to the baseness of the matter: whose bad substance
 (I confesse) may abhorre any Christian to read it, yet no more
 than is meete to be known. And therefore first I addresse me to
 their superstitious credite in gouernandise, the surfe and sinke
 of all sinne. The French prouerbe sayth, *Après la paine, vient
 la iuste*. After meate comes mirth: so gluttonie is the chiefe
 nourisher and leader to all incontinencie and lecherie: if you then
 ioyne the qualitie with the quantitie, or that they commonlye
 fed on: that is, to compare the finesse of their meate, to the fil-
 ling of their paunches: you shal finde then, that vnder the ti-
 tle of Holy pouertie, they were as curious and daintie mou-
 thed as might be, accounting of no God, but of the Pope, and
 their bellies.

As a Prior of *Prouance*, playing with his Pinion, in the
 morning after he had gaped, stretched, belched and spitted, he
 commanded a couple of Partridges to be roasted for his break-
 fast.

A. iij.

fast:

Apo. Ste
Fo. 327.

fast: whych when he had deuoured, with a pot of the best (hale in a passion) laide, good Lord giue me patience, for we of the Church suffer sundry crosses, Affirming the furie of a Cardinall, that at a generall counsell grewe in a great chafe, bicause he was serued with Patridges and Moudrocks, without Dorenges, saying, what penance do we endure, and what persecution do we passe for our Mother Holy Church: So as, the marke whereunto all those grosse creatures of the Popes did tende they trauayles, was only to make good cheare, and to liue at ease and pleasure.

Apo. Ste
Fo. 327.

We reade of one, that befoze he was Pope (in signe of humilitie and deuotion) would euer seeke vpon a nettle: but so soone as he hadde attayned the Papacie, he commaunded hym man, to set those bourde clothes aside, for he hadde gotten that he fished for. It was in those days, a familiar saying, to name a frier or a Ponke, a righte brother: which (in effect) was a good companion, one that loued to fare well, and to haue good fellowship: whereof proceeded this prouerbe, He looke like an Abbot, he is as fatte as a Ponke or frier, he is as great as an Abbie lubber, and as wel in larde, as a hogge. As though there had byn some secret Sympathie, betwene Hogs and Ponkes, I meane, in *puris naturalibus*. In their own nature, for Sainte Anthonic (a founder of their fraternitie) was first a Swineheard, and then a Ponkeheard: which truly appeared in hys professors, for they wente aboute, crying, giue something of your charitie, to the Porklings of Saint Anthonic. And a certaine Scot wyting an Epigram, concluded his resolution, in these verses.

Apo. Ste
Fo. 329.

Credibile est Circe, mutasse potentibus herbas

In Monachosq, sues, inq, sues Monachos.

No doubt but Circes could,

by Hearbes of vertues hie

Make Monkes of Hogges, and Hogges

of Monkes, as fat as Bore in sty.

And in trueth, what condition of life, could be more resembled to swine, than theirs, that commonly fed on the Church
whose

whose order of living (besides their brutishe behaviour) was as carelesse of religion, as hogges are senselesse of reason. One of theyr owne profession, who knewe their nature by a true measure, and coulde shape a Monk by the shadowe of a beaste, or a beast by the substance of a Monk, describeth the thus: he must be nastie, a glutton, slouthful, a whozemonger, ill giuen, a soale, blockish, a drunkard, and ignorant of al good Artes, drinke like a Pigge, and feede like a Hogge: So that, if he can a little sing, it suffiseth to be an Abbot. Another more abruptly, though as apth, making a similitude of a three footed stole, by a Friar, sayth: he is rounded like a soale, clothed in graye like a Moulse, and girded with a corde like a theefe: and yet is no soale but a Friar.

Our simple Priests, y^e professed not so strict a life, whose profits only consisted in y^e merits of the Masse: had special care (how good soever they breade were) to drinke stil of the best, & good reason they had, to d^y byppe raw humours, lest in celebrating they Masse, some rumaticke matter mighte drop from theyr d^yowls braynes: as also devotion is repper, in a warme stomacke than a colde: And according to the opinion of our olde Poets: *Post pocula suus sermo*. Therefore he that should play so many parts alone as those in their masking Passings do, had neede drinke of the best, and in a full cuppe: for if it be tollerable to saye *hoc est nasum meum*: This is my nose, in lieu of *hoc est corpus meum*, this is my hody: so it be done, *cum intentione consecrandi*. or no ill to cast a child into a tubbe of Water, so it be *cum intentione Baptizandi*: as sundry their gloses confirm: what erro^r can there be in a poore Passing Prieste, to drinke drunke, when it is done *cum intentione missificandi*:

As a Curate at Fere in Fartenoys had drunke so deepe ouer night: that the next day in lieu of Christening, he ministred to the infant his last unction.

And another priest at Ansterda in Hollad, y^e slept in his Memento, being sodainly awakened, cryed y^e king drinks: dreeming he had bin in the company, he was drunk in the night before.

As also a Person of Vutre in Brytaine (overwatched

As the father
the son, the ho
ly Ghost, the
twelve Apo-
stles, Marie,
the Theefe,
the Centuri-
on the Pub-
lica & others

Ap. Ste

Fo 330.

Fo. 330.

Fol. 331.

Apo. Ste

Fo. 331.

Ap. Ste

Fo. 392.

at

at Post and Paire) dwelte so long in his *Memento* that being hastily wakned, he cryed flush, and began to rake the Chalice to him.

Ap. Ste.
Fo. 37.

A Curat of a village called old Slough, (between *Hamburg* and *Lubecke*) slepte so soundely in hys *Memento* as the partye who helped him to Masse (in the meane while) stole away the Chalice and the plate: And when the Priest wakened, he ran after hym in hys robes, crying stoppe the theefe: who was woorthly mocked of euery man, so; that he did not first haue gaine with him, what he woulde haue so; helping hym to Masse.

Apo. Ste.
Fo. 592.

Among thys good companye, I must (in pardon) place a Chaplaine of the Lord *de Bies* who setting in a corner of the aulter a draught of the best (reseruing it for his *Vltimum vale*, after he had sayde Masse) in the midst of his *Memento*, he spyed his boy about it: to whome he sodainely spake aloude, let it alone you villaine, it was not set there for you: whereby you may see, what a speciall rare these Masse Merchantes had, to a cup of good Wine.

If I should from the Priest to the Pope, loke into al their excesse in delicacie and gluttonie: it woulde make a more volume than my muse pretendeth. But you may imagine of their meate by the meat, and of their dyet by their degrees: so; if the poorer sort (eue to beggers) could feede fat, ful and fine: you must suppose, the myfred, redde hatted, and triple crowned, eate not of the worst: but as their stomackes longed, so would they euer haue their lust answered.

Apo Ste.
Fo. 596.

Pope Iulius the thirde, otherwise called John Maria de Monte, commaunded to haue a Peacock that was dressed for dinner, to be kept colde for his supper: whittie not being done accordingly, he grew in a great rage for it: a Cardinal, then being with him at y^e bourd, perswaded his holynesse not to be angry: to whom the Pope replied, saying: if God were so highly offended in Paradise, to cast out our first father Adam thence, and only for eating an Aple: why should not I (being his vicar on earth) be more furious for a Peacocke, knowing how farre

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it is in value aboue a rotten Aple.

The same Pope louing Bacon very wel, and wanting it at his board (in anger) asked hys Ste ward, howe it happened he had not his Gammon of Bacon: to whom he answered, your Phisitions charged me, to bring none before you, wher at his holynesse entred into such a raging Palsion, as he said: *Porta mi quel mio piatto, al despetto de Dio*, Bring me my Bacō, in despight of God.

Fe. 356.

Hearc you haue their disordinate desire, to liue delicately: for the which, they spared no degree, nor respected any person, but Epicure like, liued only to eate.

Which truely was the chiefest cause, why they entertayned the World in so great abuse, and yet doe, where their authoritie & antient credite hath place: for all their endeuour and Studie from the lowest to the highest, was to bring water to their Mill: To the ende, their teeth might want no gristle to grinde on. And *Turpe lucrum* that which all *Ethnick* authours condemned and banished their common wealthes: These seeming Christians, founde such saour in, as these foolish toyes boyde of all reason (to the iudgemente of the wise) wroughte them the easiest and readiest way to infinite wealth. And all that hath bin or may be alleged to the contrarie, is but winde and labour lost, for that it is spokē to their bellies, which haue no cares: for they kepthe this prouerbe, as a principle among them, *Lucris bonus odor ex re qualibet*, that is, The smel of gain is good of euery thing. For thoughc by worde and writing, they were ofte reprobued for their shamelesse spoyles called peelers of the Church (in lieu of pillars) Crucifix Cozmorats, Masse feeders, Dissimblers, Crypers, Hypocrites, and rauening wolues: yet they forced no more of it, thā y couetous *Arbenian* did, of whom Horace maketh mention thus: *Populus me sibi lat, ai mihi plaudo, ipsi domi simul ac nummos contemplor in arca*. The people do hisse at me, I reioyced at it, for at home I doe glorie at the sight of my golde in my Coffers. And truelye, notwithstanding they carryed the onely countenance of the world, yet were they mocked of sundry, but their faces were

Apo. Ste.
Fo. 358.

Baptist Ful-
gofali, 9. c. 1.

so brazen as they forced not of it. As a Monke of *Blosse* replied to one that scorned him: we maye well, and on an easie price, giue you leaue to mocke vs, seeing we gaine so much, by mocking of you, who answered, not so outragiously, & wth such blasphemie, as Pope Leon the 10. did to Cardina^l Bemboe where he alleaged a text of Scripture vnto him: what riches do we acquire and get by this fable of Christ: where if he had sayd, by abusing the name of Christ he had spoken the truth. For it is incredible to consider what welth those of the Romish church did wallow in: As B^p tist Fulgosa (a great fautor and fauourer of their profession) doth mentiō vnto vs an exaruple of one named Peter Rianus which was first a Frier Mino^r, and after made Cardinall by Pope Sixtus the fourth. For (saith he) this Rianus was not alone content to weare cloth of gold in his house, but his hangings and couerleds were likewise of clothe of golde, he also made a feast to Ellenor of Arago^r (that passed by Rome to marrie with Hercules de Est duke of Ferrara) that continued in seruice seuen houres: with such magnificence, as at euerye course his seruantes chaunged themselves into newe Lineries. All which Pompe was nothing to the pryde and brauerie of his Concubine named Tircia, whom he kept in such sort openly, as hir shoes were all couered ouer wth pearls and pretious stones, whiche Historie more at large is extant in Fulgosi booke, intituled *De hominum luxu atq^{ue} delictis* in the ninth booke and first Chapter.

Fo. 336.

A special par-
don giuen by
the Pope, by
carrying a
croffe aboute
named a croi-
sard, which

And as the soynamed Pope Leon did wonder at the welth that the fable of Christe broughte them (as he mosse blasphemously doeth tearme it) so is it iustified by a Frier of Milan (named Sampson) that by one crosse gathered to himselfe 120. thousande Duckets, whiche he after offred for h^{is} Papacy. What greater contempt could be committed against the glorie of God, or how could his poore members be more abused or bewitched, than they were by the colourable and cunning pretext of this crosse. For they perswaded the people, that if their beneuolence were bountifull to this crosse offering, they should be saued, with they^r fathers, their mothers, and they^r children:

of Popish royes.

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children: And to be slacke in giuing (or not to giue) was a sinne unpardonable, and wrought their assured damnation. Which brought the poore sorte into so desperate an error, as it caused them to giue or sell their soules to the Diuell in procuring money for them by all vnlawfull meanes, rather than they would lose the benefite of so large a blessing, and incurre the daunger of so certaine destruction, supposing in their simplicitie, that this pardon preuailed, both against God and the Diuel. In the time and Article of death, they would giue no hope of saluation to any, vnlesse they made Saint Francis, S Dominicke or some other Saint their heyre being patron of the profession. For they knewe holwe to charme, the conscience of those, they confessed, as they would be sure to glean a good part of that, which the poore widow & hir children (in right) should liue on.

commonly came forth under the pretence of going against the Turke & other infidels.

It is written, y one of these holy fathers, most shamelessly affirmed in his Sermon at *burdeaux*: y when as often as any mony was giue for those y wer in purgatorie: their soules (hearing it so) did tinck, tinck, in the basen) did al in great ioy, laugh the musicke of it. And since I haue made mention of Purgatorie, I craue pardon of the reader: to note a pleasaunt example or two, touching the credite of it.

Apo. Sto Fo 34

Pope Clement y eight (with certain Prelates his friends) being besieged in y Castel of Saint Angel in *Rome* a gentlemā of the same Citie saide: If his holynesse (vpon whom all the world haue so long builded their opinion) can not free himself, and his faythfull followers, from this place of imprisonment: I muste (for my parte) be constrained to beleue, that he is of much lesse power, able to deliuer poore soules out of Purgatorie. A *Florentine* being earnestly solicited by certain friers, to redeme the soule of his son out of Purgatorie, promised, that if they would take vpon them, and y he might be assured they did it, he would (for their merit) giue the a Ducket. After they had saide they charmes & solenne Masses for him, they came for their gold: to who y good mā answered, wht you shew me some assured sign, of his deliuey: I wil hold my word to you.

Fo. 417

Fo. 519

B.g.

These

The Stage

Those rauening mates, not so content (hoping by extremity, to obtaine their purpose) complayned to the Duke, who sente for the partie, and asked why he performed not his promise to them: to whom he answered, it rested on this condition, y^e it should appeare to him, they had deliuered his son out of Purgatorie: & seing it was at the first, their own seeking, he (knowing them to be suttle) was loth to lose his money, without good & true testimonie: the Duke smelling y^e mysterie, turned to y^e friers, & told the he had reason: And therfore said, if you wil send y^e same soule to me, or two others, to witnesse his deliuerie, or bying me some writing vnder his own hand subscribed by Christ, I wil see you shall be answered y^e uttermost: otherwise I should wrong him too much, & shew my self partial in Justice.

Fo. 393.

A gentleman of *France* playing the same part, when they came to demaund money for the Masses they had saide for the soule of his friend: he asked, if there were any daunger of hys returne again to Purgatorie, being once (by their good prayers) deliuered from thence: they answered no: why then quoth he, it were a needlesse charitie, to giue any thing for him y^e is alredie in safetie: & therfore I thinke it a godly policie, to keepe my money in store, to pleasure some other poore soule, not yet deliuered, & so sent the away fasting. A *Venetian* told y^e Popes legat, y^e his holinesse was euil counsellled at the first, for it had bin more wisdom (said he) to haue published, y^e he could haue deliuered soules out of hel, rather than out of Purgatorie: for touching Purgatorie, it is to be considered whether there be such a place or no: but for Hell there is no question, since the whole world beleues there is one. What treasure this toyne of Purgatorie brought to your mother holy church, the pride of your Pope holy father, with al his marked traine, of Coules, crownes, and tippetts, haue in all ages testified.

Fo. 468.

The *French* king being at *Rome* where seing the pompe of the Popes court (and specially of the Cardinals) asked y^e Cardinal of *Auignon* if the Apostles of Christ went so sumptuously apparelled: he answered no: but your Maestie must consider
(sayde

(sayd he) that states with time do alter, for the Apostles were fishers, & lived in those dayes when kings were shepheards.

If you suppose it a reproue to our profession, the lacke of sounde learning in some our ordinarie Ministers: loke into your Romish religion, and you shall see examples of sundry to be more sottish, vnlearned, and lesse witted, tha the worst and simplest of our sorte. As one commended to a Bishop to be made a Passing Priest, whom he finding at dinner, the Bishop to proue his Latine, saide: *Estu dignus?* he answered, no sir I thanke you, I will dyne with your seruantes, belating that *Dignus* had bin to dyne.

Apo. Ste.
Fol. 403.

An other comming to be Priested, and asked who was father to the foure sonnes of Amon, was set a ground, and answered he could not tell, and therefore was refused. Who at his coming home shewed how hardly he was handled: his father to instruct him said: Wall my dogge hath foure whelps and who can be father to my whelps (thou beast) but Wall. This settled so great reason in his soule, that he was assured now to be admitted: And so being asked the second time, who was father to the foure sonnes of Amon, he answered readily and wittily, Wall my fathers dogge. An other of the same stampe, being demaunded, what parte was best of a roasted Pigge, answered the skinne, which was well lyked, and he admitted. A byrd of the same neast standing by being likewise asked, what part of a Calfe was most delicatest and daintiest, said the skinne, for he seeing the others answered to passe for good payment, supposed his coyne euery way as currant.

Fol. 403.

Fol. 404.

Fol. 404.

A certaine Frenchman that had serued a Scot, was persuaded (because he could a little reade) to become a Priest. When he should take orders, the Bishop speaking Latine to him, he answered that his maister vnderstande Scottishe very well, but for his part he had not yet learned it, supposing the Bishop had spoken Scottishe to him.

Fol. 501.

An other (of more learning but of lesse wit) being asked in Latine, *Quot sunt septem Sacramenta*, answered, *Tres, Asper-*

Apo. Ste.
Fol. 501.

gillum, Thuribulum, & Magnum Altare: which is in English,

The Stage

How many be the seven Sacramentes, the answere, Three, the Holye water Sprinckle, the Senlar, and the highe Altar.

And seeing occasion offereth it selfe to make mentioⁿ of holý water (in pardoⁿ of the patient reader, & to iustifie so necessaris a matter as holý water is to your holý mother Church) I wil not let slip the testimonie of three speciall authorities.

Apo. Ste.

Fol. 572.

A certaine pleasant repproued bicause he did not put off his Cappe when the Priest sprinckled him with holý water, answered, if it haue power (as you preache) to passe to Purgatorie, surelye it must haue muche easier passage throughe my Cap.

Fol. 573.

A Gentleman of gallant spirit (named Godon) a Councello^r of þ^e Parliament Court in *Fraunce*, being present, whē king Francis the first of that name, was deuising (with others) the readiest meane, how he might staie o^r encounter the Emperour, to ho (as the report went) was coming against him with a great power. Godon hearing some wishe they had so many thousand *Gascoynes* and some so many thousand *Launceknights* (with other sundrie wishes) said to þ^e King: seeing it is in question to wishe, if your Maiestie will pardon mee, you shall heare my wishe, which shal be such as will cost you nothing, where all the rest of theirs depende on great charges, the King knowing his pleasant humor, wylled to shewe what he woulde wishe, sir sayde Godon I woulde wishe to become a Duell, but for one quarter of an houre, that I might goe directly to the Emperour, and breake his necke. Truly (quoth the King) I see nowe you are no better than a foole, as though the Emperour had not holý Water in his Countrey to chase away Duells, as well as we haue here in *Fraunce*. In pardon of your Maiestie (replyed Godon) it may so be, and I beleue some young Duell (not skilfull of his craft) woulde fynd the holý Water: but such a Duell, as had at any time bene a Godon, all the holý Water in the worlde, coulde not seare him, wherein he pleasantly touched the superstition of it.

Fol. 573.

A register in *Paris* named Lory hearing a Cardinall bemoone his opinion, sa: that shee was possessed of an euill spirit, and

and could by no skill or cunning be freed nor eased, saide, I can
 shewe you a readie remedie. The Cardinall thynke glad, offer-
 red any recompence he woulde desire: Lory replied, my re-
 ward shall be no more then my cost, and that is not muche,
 you neede not to giue hir but one Clister of holy Water, and
 that will chase all yll Spirites out of hir, if the force and ver-
 tue of it be such, as you saye we must beleue.

I haue one pleasant p[ro]u[er]b more of y[our] ignorance of your lacke *Sirap[ro]le.*
 latines, worth the remembrance, which is of a p[ro]fessed Priest
 of Normandie that woulde needes trauell to Rome, for a licence
 to haue two Benefices, who desired his Bishop to write to
 the Pope in his commendation, imagining vpon his coming
 what his holynesse woulde say to him: and as he vnderstode by
 others (of his owne marke) that had bin there for the like pur-
 pose, he learned three Latine wordes, sufficient as he supposed
 to serue his turne, which for that it hath the best grace in La-
 tine, I am enforced so to deliuer it: for after he had saluted the
 Pope, & saide, *Salue sancte Pater* the Pope woulde aske, *Vnde*
venisti, then he shoulde answer *e Normandie*: next his holynesse
 woulde demaunde, *Vbi sunt littere tuae*, he shoulde say *In manibus*
mea, and so take his letters out of his sleue and deliuer them,
 for Priests in those dayes commonly carried al their trashe in
 their sleues. This gallant glo[ry]ing in his learning, & trium-
 phing of his Latine, mumbled so much of it, as he did forget
 the first part, which put him into such dispaire, as he ment to
 returne, yet hoping that the image of our Ladie (whose chap-
 laine he was botwed) woulde do him some good, he went into a
 Chappell to performe his deuotion, where by y[our] appointment
 of our Ladie (as he after reported) the Priest in his p[re]s-
 ence, *Salue sancte parens*, which was to our Norman the grea-
 test ioy that might be. For when he came to the Popes p[re]-
 sence, he saide *Salue sancte parens*, the Pope amazed at this new
 salutation, answered, *Non sum mulier*: y[our] Priest (dwelling v[er]-
 his instructions) folloved with his lesson *e Normandie*, y[our] Pope
 thus crossed, said, *Diabolum habes*, the poore Priest replied, *In*
manibus mea, supposing he had said well.

Fol. 586.

Jeremie the
17. Chap.

Siraparole.

If men could be more ignorant than these Massing masses were, let the wise iudge: and no maruel, for their onely studie consisted in a speciall care howe to liue easilie and daintily, Was it not ridiculous to see those, that seemed most profounde and wisest, to vie in their Sermons so great absurdities: for one alledging the authoritie of Scripture, to confirme the credite of the Masse, interpreted, *Inuenimus Messiam*, We haue founde the Masse. An other to proue their crossing by Scripture, affirmed, that *Signa autem eis qui crediderunt*, Make the signe of the Crosse on those that haue beleueed. Among which beane interpretations, is to be remembred a Curate in the Countrey of Artoys, that had a processe against his parishioners for pauiing of the Church, who alledged this text of Scripture for his purpose: *Paueant illi & non paueam ego*: Whereby he affirmed that S. Hierom said, that they shoulde paue the Church and not he. Also what way their glose had gotten, vpon this place of Scripture, *Confitemini alter vtrum*, Confesse your selues to the Priest, all the world doth knowe. Truly in this abuse consisted their greatest glorie, for althoughe their shamelesse liues (sene to the open viewe of the wise) were sufficient to reprove them and confound them, yet in this priuate confession, they practized more villanie, than any honest Christian can endure to heare or reade: which shall be hereafter partly touched in his place. Yet to shewe you in some sort, their absurditie and vaine glorie, I will deliuer you two examples short and pleasaunt.

A certaine Mason coming to be shewen by his Curate, who had learned great wordes to countenaunce his credite with his Parishioners, to the ende that he would seme a profound cleark and wise among them: demaunded of him (you must suppose with open mouth) whether he were Auaritious, who answered no: art thou (quoth he) Luxurious he answered no: art thou not Superbous he answered no: Art thou not Iouidus or Irous? The poore man (ignorant of these termes) still answered no: Priest in a rage saide, what art thou then: a simple Mason sir (quoth he) as you may see by my Crowell.

A poore Shepheard being likewise asked by his ghostly fa-
ther, whether he had kept the commandements of God, an-
swered no: whether he had kept the commaundmentes of
the Church, he answered (likewise) no: what hast thou kept
then (quoth he) nothing sir saide the poore Shepheard but my
shepe. Although the Pope thought it requisite that these
Spauing Priestes should haue no more learning than needed
them: yet (sauiug their honour) some of the greatest, could
mistake their Latine, as well as the rest. For Henrie the 8.
of famous memoire, sending (among other things) to Fran-
cis the French King and the first of that name twelue great
Massines, as parrell of his present, writing thus: *Mittito tibi*
duodecem moloſſos twelue dogges: which Prat his Chaun-
celloz and a great Sorbonist Doctor toke to be *Duodecem*
muletos twelue moyles: and therefore desired his Maestie
to giue him him the twelue Moyles that King Henrie had
sent. It is straunge sayde his maister, that Popes shoulde
be sent me out of Englande, and therefore willed to see the
letters: where the king founde the error, and Prat percei-
uing it, said he mistoke *Moloſſos* for *Mulerios*.

And seeing I haue occasion to call this Prat into the play,
the more to manifest unto you his couetous life matched
with tyrannie, & his miserable death topped with blasphe-
mie, being of the Church of Rome a professor, and of y^e poore
members of Christ a cruell persecuter: I will tell you
the same which is written of him, simply as I finde it.

This Prat after he had builded a faire Hospitall (which
the king seeing saide it was not large enough, to lodge all
those that Prat had made poore) fell sicke of such a horrible
disease, as the wormes did gnawe and pearce throughe his
stomacke, not without cucking & despising of God, both for
payne and extreme impatience: occasioned aswell by the
griefe he felte, as of the hatred he had, to see all his Coſers
sealed by: that he sayde, thus it is to serue the King both
with bodie and soule. This Prat was the first in France,
that brought and presented to the Parliamente house the

Stragardie

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Apo. Ste.

Fol. 379.

Inquisition of Heresies: he gave forth the first Commission to execute those that spake against the Romishe Church, whose blaspheming death confirmed the crueltie of his life, for cleane forgetting God and his mercie, he manfully shewed what Saint he serued.

*Apo. Sic.
Fol. 379.*

Also Ponchar Archbysshop of *Toures*, following the execution of a burning Chamber, he was (by the fire of God) burned himselfe: which beganne at his heeles and seete, and increased so vpiwarde throughe all his bodde, as they were sayne to cut his members by pcece meale away.

Fol. 379.

One Iohn Ruze, a Councelloz also of the Parliament, & cruellest persecuter of Christs professors in his time, was likewise punished by y secret fire of God, & he felte himselfe burne as in a furnace: & shewyng no signe of remembryng God, his whole bodde consumed withal, and so dying in most horrible blasphemie, he refused to call to God for mercie.

Fol. 380.

And as the Divine iudgement was executed vpon this, so was it vpon another Councelloz of y Court, named Claude de Asses, for the same day & he gaue sentence for y burning of two true professors, immediately after, vsing y companie of his harlot (in the verie act) was taken with an *Apoplexie* and so sodainely dyed. Likewise one Iohn Menier Lozde of *Oppide*, a follower with all his force, for the burning & Passacrifing of Christ in his members: was taken himselfe with such a burning stranguerie, as with the paine thereof he fell into so extreme impatience, & he blasphemed God euen to his last breath, saying, why should not I curse him, whom those damnable Lutherans did glory and praise in the midst of their tormentes? By this the reader may iudge in what miserie those men dwell, whose consciences giue them such horrible assaults, as a late Chancelloz of *France*, mightily combatted by his conscience, at the instant of death cried, Ah thou Cardinal thou Cardinal, thou dost cause vs all to be damned. An example of Gods great iustice, on those that seeke the Innocent blood of his professors.

Fol. 380.

And at the first craue pardon of the mildest minded Papists,

pte, to beare with my error, if I plared not my anshors as
 I ought, which I confesse may manifest my ignorance, yet
 truly they neede not feare, that it will marre the credite of
 their matter, the substance is so good: and therefore to con-
 firme old proverbes, *Sine Cerere & Baccho friget Venus*. I wil
 shewe you some examples, what fruites followed the hate-
 full erreffe of the Crucifir commicantes, who sed onely on
 their holy mother Church.

A certaine Gentleman of Perigord in France, held in his
 house a Friar, his confessor, who he fauoured for his coucel,
 and reuerenced for his profession. This Gentleman (whose
 wife had lien in childe bed the space of three weekes) deter-
 mined one night to haue hir company, which our Friar per-
 ceiuing, so bled y matter, as he prevented his maister, enioy-
 ed his place, & keeping himself silent) cunningly (vnbknowe)
 departed from hir, which done, he hastned to his house, called
 y porter, & fled the punishment of his fault. The husband com-
 ming to his wife (as he had pointed) & she simply supposing
 he had bin w hir before, deliuered such speeches vnto him, as
 he perceiued y treason committed against them both. Then
 considering how none laye in y quarter of house, except hir
 brother & his confessor, entred into suspicion of him, & went
 straight to his Chamber, where he found him not, which great-
 ly increased his ielousie: but whē he had spokē w his porter,
 he was assured of y villanie, & returning to his wife, mani-
 fested y circumstance of y mischicfe vnto hir, wherat y poore
 Gentlewoman was so abashed, & grieved, y it brought hir
 into extreme dispaire, as being left alone (hir husband gone
 after y Friar) hir innocent heart yelded to hir feeble hand, &
 stragled hir self, who wrestling w the agonie of this cruel
 death, did (with hir sote) kill hir little infant that lay by hir:
 and giuing a great erie (at hir last gasp) wakened hir maide
 that soundly slept in the same Chamber: when she saue this
 pitifull spectacle (past all remedie) she called hir Maistresse
 brother, who beholding the lamentable condition of hys
 sister and hir child, demaunded of the maide who it was had

committed this cruell Act: she answered she coulde not tell, vntlesse it were hir maister, for she certainly knew none but he had bene there. This Gentleman, sought his brother in his owne chamber, and finding him gone, he exclaimed against him for y^e murder, and with reuenging minde he tooke his horse to followe him, supposing he had bin fled for the horriblenesse of the fact: whom when he heard returning (for the darkenesse of the night had taken fro^m him the author of all his woe) he violently flew vpon him (with wordes of reproch, calling him most wicked wretch & tirannous traitor) ran him through with his rapier. The gentleman hauing no leasure to enquire the occasion of so sodaine assault, being wounded to death, yelded vnto him. But when he vnderstode the villanie, with his brothers innocence, he ouer late craved pardo^r for the harme he had done him, remounted him aswell as he might, and brought him home to his house, where the next day following he likewise dyed. By this tragedie we see, how the lewd lust of a frier was the occasion of the murdering of three innocent persons.

*Apo. Ste.
Fel. 337.*

In the time of the Emperour Maximilian the first, there was in his countrey a Couent of Friers, highly renowned for the opinion that every one had in their holy profession. Here vnto which Abbey there dwelled a Gentleman of great worship and credit, who favoured these friers, with a seruent zeale of deuotion, and was a speciall benefactor vnto them. Among which companie, he chose to himselfe a confessor, to whom he gaue full power and authoritie ouer his house and household. This lecherous lubber became so enamored on the Gentlewoman, as (resolved to put his lust in execution,) comming to hir house, and finding not hir husbände at home, he demaunded of hir whether hir husbände was gone, she answered, to a farme that hee had, where he ment to make his abode for three or foure dayes, but if hee had any speciall matter to doe with hym, she woulde presently sende a messenger for hym where

whereupon he taking occasion to perforce his damnable
presence, walked by and downe about the house, as one y
had some matter of importance, or some greate mischief
hammering in his head. The gentlewoman perceyuing it
(for that his countenance argued, he was not content) she
sent one of hir maydes to know, if any of hyr house had of-
fended him, or that he lacked his desire in any thing. This
mayde doyng hir mistresse message, the Fatherly Frier, or
rather Hellish fiende, toke hir (in signe of curtesie) by the
hande, and leading hir aside into a corner of the Court, he
cut hir throte. In the meane while there arrived a Te-
naunt of the gentlemans that brought him rent, who hu-
bly saluted the Frier, & he embracing him (with the same
knife he had murdered the mayde, which was skant cold of
hir bloud) he likewise cut his throte, and after closed the
Cassel gate vnto him. The gentlewoman musing y hir cha-
ber mayde returned not, sent hir companion to call hir, and
to know the cause of hir stay, which the Frier (in sort as a-
fore) toke hir by the hande, and with the same bloudie stra-
tagem, sent hir after hir play-fellow. Then when he saw
himselfe alone in the house, he came to the gentlewoman,
and deliuered hir the effect of his diuellish desire: shewing
how long he had earnestly loued hir, & that now the houre
was come, that she muste needs yelde vnto his will. She
that neuer had any euil opinton in him, and least looked for
any such salutation, answered, my good Father, I beleue if
you knewe me to be so euil disposed, or y you thought I had
so bad a conceite in me, you would be the first y would ei-
ther reclaime me, or discouer my shame for it. The Frier
(to cut of al circumstaunces, and to prevent that might fol-
low) flatly perswaded hir, there was no remedie: willing
hir to go into y Court, where she shoulde see the frui of hyr
pretence. When the gentlewoman beheld hir two maids
and hir tenaunt lying in that pitifull case, she was so as-
tonyed and ouerfet with teares, as she remained speechlesse.
This villaine (who made no account to enioy hir compa-

nie for one time, but to haue the abuse of hir body for euer) would not force hir, and therfore sayde: Mistresse be ruled by me, and doubt of no daunger; for you are in the handes of him, that loues you aboue al y men in the world: and so taking forth the gowne of a Pouice (which he had brought with him for the same purpose vnder his long robe) he twilled hir to put it on, otherwise she should passe the same paine those had done, which lay before hir eyes. The gentlewoman seeing hir owne peril (as well to saue hir life, as to gaine time, in hope that hir husbände would come to hyr rescue) she sayned willingly to obey him: and at the commaundement of the Frier, bntyzed hir heade, wherein she vsed as much delay as she might. But in the end, when she was in hir haire, the Frier (not regarding the beauty of it) did hastily cut it off, and further caused hir to strip hir selfe to hir smocke, and to put on the little frock he brought with him: whych done he made al the haste away that he could, carrying wth hym his heauye and sorrowfull Pouice, whose companye he had (in beastlye lust) so long desired. But it pleased God, that hyr husbände, (who had dispatched hys busynesse soner than he supposed he should before his going) returned home by the same waye, that hys distressed wife and thys murderous mate was coming. When the Frier perceyued him a far off, he sayde to hir: beholde where commeth your husbände, who I know, if you make any countenaunce to discover your self, he wil take you from me: Therfore go you before me, and see that you turne your face on the contrarye side, that he perceiue you not: so; if you make anye signe or gesture vnto hym, I will soner cutte your throate, than he shall be able to free you out of my handes. In whiche discourse, the Gentleman approched, who, after he had saluted him, asked him from whence he came: to whome he boldly and shameleslye answered, from your house sir, where my Mistresse your wife is verye well, and doeth earnestlye looke for you. The gentleman rode on, not perceiuing

perceyuing anye thing : but hys seruaunte, who was accustomed to entertayne thys Fryers companion (named Frater Iohn) supposing it hadde bene he, called vnto him. The poore gentlewoman, perplered in all the passions of minde that might be, durste not turne hir heade towardes hym, nor aunswere anye one word : not wythstanding, the fellowe to see hys viage, crossed the waye of hy, to whome (so farre as she durste) she made a sorrowfull signe, wyth hy trembling eyes, that were full of teares : The seruaunte supposing some mysterie in it, and getting at a glaunce who it shoulde be, he hastened after hys Maister, and tolde hym, that the Fryers companion was not Frater Iohn, but seemed to be hys Mistresse, who he affirmed (wyth a face all covered wyth teares) she dyd caste a pitifull regarde towardes him. The Gentlemanne, halfe offended at hys follye (as he thoughte) sayde hys manne was madde, and made no accounte of hys wordes : yet he still continued in hys request to hys Maister, desiring leaue to returne, and to see the trueth of that he imagined. Wherevnto the Gentleman agreed, and stayed to heare what newes his man would bring him. The Fryer looking back, and hearing hym call Frater Iohn, doubted lesse he had discovered hys Mistresse : and therefore with a long armed batte (a common weapon for those mates to march with) he so reached at the fellowe, as he felled him off his horse, and straight leaping vpon hym cutte hys throte : hys maister, who saue a farre off hys man ouer throtone, supposed he hadde fallen by some mischaunce, and therefore halted to helpe him vpp againe. But when he came nere to thys desperate and sturdie Fryer, with the same blessing that he vnhorsed the man, he vnhorsed the maister, and cast him selfe vpon him, with all the violence he might : and if the gentlema had not bin both bolde & strong, the Fryer had there ended the Tragedie. But by his strength, he helde him so hard in hys armes, as he coulde doe him no more hurte:

And

And will hall forced him to forgo the knife wherewith he had performed all this mischief, which his wife seeing it fall from him, took it up, and put it into the hande of his husbande. The case being altered, the gentlewoman's courage encreased: for in the most furious manner that she myghte, she bespurred him to plague him, that hadde so muche punished him: And in the meane tyme the gentleman so stabbed in the Frier, as he was fayne to yeelde, & confessed the truth of his faulte. The Gentleman would not kill him, but kepte him to discover more, and to receyue some sharper correction, for his so horrible an offence: and so carryed him to the Emperours iustice in *Flanders*, where he uttered the order of the execution of this mischief, wth the cause, shewing what a number of Gentlewomen and beautifull mayds (by the like murders and treasons) were closely kepte in theyr Monastrie, which proved true, by commissioners appointed, they first deliuered forth the all such women as they found most pitifully closed in theyr Cloysters, and (for an everlasting memorie to their posteritie) they shut up all the Friers in the Abbey, and burned both the house and those damnable wretches together.

Here you haue a manifest mirrore of all the mischiefs that may be, whiche sheweth no single sinne, and in one private, but by a most bloody and common consent of the whole Convent: the like neuer heard nor redde off afore, committed by any Barbarian, Jew, Turke, or Heathen. I hold (in troth) do double iniurie to our new found lectures, and deprive them of the honor they deserue, if I should not appoint them (as guests twice welcome) a speciall place in these bloody banquetts: for albeit neither Saint Francis, Saint Dominick, nor Saint Anthony, was acquainted wth the: yet are they cloth of the same wel, and wil proue no worse in the wearing though dyed into an other colour, for you shall finde them as ignorant as Monkes, as impudent and shamelesse as Monkes, and as mischieuous & profane

as Monks: and therefore, for affinitie, fraternitie, and societie, they haue all bowed their deuotion to one Saint. And where they be (indeede) ancient, and can claime their antiquitie from the fall of Lucifer, yet as politicke children, following the subtiltie of their Father (to deceiue the iniquitie of time) do maske vnder a straunge visage. By whiche pretext, they haue promised, to restore *England* to their Romishe mother holy Church againe. And therefore to further theyr saying, that they may the sooner be set a thore at *Wapping*. I will shewe you a credible example of two (committed by some of their profession) as horrible as the rest.

A Gentleman of *Lymasin* (Lord of *Saint Iohn de Lygours*) abusing his wines mother, and hauing children by hir (vnder benedicite,) discovered his fault to one of this fraternitie: who to proue their profession free of no sin, exercised the craft of coping, and now toke occasion (hauing this gentlemans head at his foote) to perswade him to ioyne in making of counterfaite money with him. After they had practised this matter long between them, the Iesuit seeing the incest to presse the gentlemans conscience (as it dayly vniquieted him) for all the ordinarie absolutions he had giuen him: and finding, that he toke greater pleasure in the mother, than in y daughter, he perswaded him to marry hir: shewing that the marriage was most lawfull in hir, in whome he most delighted: confirming y the matrimonie he dwelt in, and all that came of it, was accursed. And therefore he tooke in hande, to free him from this care: whiche he executed in the absence of the gentleman, though he consented were with him. So, entring on a night into the Castell according to his custome (hauing coltes of his owne coate with him) wente straight to the gentlewomans chamber, whose throat he cut in hir bed, and after murdered hir two little infants that lay by hir: the one of them, calling him by his name, held vp his hands, and leapt into his armes for merrie, as he confessed at his execution. Not satisfied with this (with the helpe of his companions) he massacred

all that he founde in the house : and to couer the fault, meaning to burne them, he brought their bodyes together into one chamber, and set fire on the whole Castell. But God, whose prouidence would not suffer the fire to consume neither the one nor the other, they were pitifully founde, the murderers taken, and the fault confessed, whiche the gentleman hearing, fled to *Sanoye*, and passing for *Gene*, was knowne vpon the way, followed to *Lausanne*, and there executed. Oh wretched condition more than damnable, deuised without malice, perfozmed without mercie, and by a Iesuit of the Popes professors.

Apo. Ste
Fol. 306.

A foule of the same feather, in *Vienna* in *Austrie* meeting vpon the way a poze yong mayde of the age of nyne or ten yeares, whose beautie, and bodie (though in bare tearmes) was not to be misliked : he taken in a sodaine lust to hye, perswaded the yong thing that he would be better his state, if she would be ruled by him. The Cytie seeing him to seeme a holy Father, and like a maister in *Israel*, supposed she had founde good fortune, beloued bys perswasion, & wet to hys Cloyster with hym, where she was for a time closed in hys Cabinet, and in the end, desiring to enioy a more libertie, she was rounded, crowned, and vested in Saint Iesus habit, and so continued many yeares, in sort as a *Penitence*. In *Anno. 1569.* a gentlemans sonne of the Cytie, accustomed to come among them, happened to bzeake a glasse Windowe, belonging to thys holpe Father : who layde hande vpon him for it, had him in, & hanged the poze childe by the heeles, with as many scourges, as he and his darling coulde (in charitie) bestow vpon him. Which known to the Father, desirous to be reuenged of the harme done to hys sonne (without any threats) he inuited them to supper: who being arriued, and entertayned into sundrye places of the house (attending in hope, the time of the good cheare) they were at last brought into a greate chamber where certaine gallants wer ready to receiue them of purpose to perfozme the pleasure of the maister : who after they had bled a long

long admonition, touching the iniurie done to hym and
hys Chylde, they did read our Iesuit such a whipping Chap-
ter from the heade to the heeles, and basted him so on bothe
sides for burning, as they toke his stomacke cleane from
hys supper. And when they wente about (wyth the same
lesson) to teach hys Prouice to spell and to put togyther: our
olde leachor on both hys knees entreated for hym, offering
to suffer as much more (though it were painefull to hym) so
they would spare him. Notwithstanding, saring hee was a
partner at the childes punishmente, they stripped hym,
whereby the mysterie of hys lewde life was discouered:
whyche being deliuered to iustice, he boldlye, and shame-
leslye aunswared, it is wrytten that it is not good for a man
to be alone, and therefore he hadde chosen hye for his com-
panyon.

By thys is shewed not alone the order of theye liues be-
ing a principle of theye profession, and a generall rule to
all of their Courte: but also it manifesteth theye shame-
lesse doyngs, adding sinne to sinne (by blasphemie) apply-
ing the Scripture to theye beastly & more than abhominable
behaviour.

A Widowe of greate wealthe in *Padua*, hauing one *Apo. Ste.*
of this cloth and colour to hir confession, in whose holinesse she *Fe. 308.*
reposed the whole hap of hir age, as wel for the good opini-
on she had in him (for these fellows haue the fetcher accordyng
to the subtilty of the first Serpente to creepe into the consci-
ences of women) as for the deuotion she bare to his order.
Thys gentlewoman on a time, bewoned hye selfe vnto
him, shewing howe hye greatesse hee was, for y marriage
of hir daughter, hir only chylde. He who had for al paymētts
his aunswere ready coyned sayde: surely Distresse I thinke
your motion happeneth verie well: for God who forsaeth
the petitions of the iust, euen as he sent his Angel Raphael
to Tobias, so hathe hee broughte me a speciall Hus-
bande for your daughter, and such a one as your own hart
would wishe or desire. For I assure you, I haue nowe in

D.ij.

my

The Stage

my hands, the most honest young gentleman of all *Italia*: who hath heretofore seen your daughter, loveth his person, and greatly commendeth his behaviour: so, as this daye (being in the best part of my prayers) this gentleman moved by the holy Ghost (as he tolde me) came to craue my counsel, and declared the good affection he hath to marrie with hyr. And I that knowe his house, his friends, and himselfe, to be of a fayre living, promised to speake vnto you of it. This Iesuit, or this Satan in the shape of a man, to auoyde suspicion, the cunninger to carrie al before him, and with the more finenesse to abuse this poor widow: did affirme his worthinesse euery waye, if one inconuenience, were not the let to so good a motion, and that none in the Citie shold knowe of it but himselfe. Whiche was, where he would haue succoured his friend, that another soughte to murder, he drew his Rapier, meanyng onely to parte them, and it happened his friend to kill his aduersarie: wherfore he (although he stricke neuer a stroke) is fledde from his Countrey, because he assisted the manslayer. And by the Councel of his friends, he is rettyred to this Citie, in the habit of a scholler, where he meaneth to continue vnknotne, vntill his kindred and friends haue taken order in the matter for his libertie, whiche he hopeth will be verie shortly: So that for this reason, if you like of the partye vppon my saythfull perswasion, the marriage muste be made in as secrete sorte as maye be: and withall, you muste be contente in the day, to suffer hym to repayre to the common Leasures, the more to couer the suspicion: And euery night to the comfort of you and your daughter, he shall accompanye you to your best pleasure. The good gentlewoman, who was easily bewitched to beleue these counterfayte Gods, thought his daughter better provided for, than she coulde otherwise by any mean deuise: therefore toke so great pleasure to heare the deuise (according to the proverbe: It is easie to deceiue the simple and true meane) as vppon those conditions, this

Opinion

Opinion was brought, and they fianced the same day: and after midnight (for the more hast to receiue of the olde woman five hundred ducats in lieu of hir daughters dower, which like false barlots they parted without any broker) he saide Masse and married them: after which marriage, they liued a certaine tyme together with equall contentment, to the great comfort of hir mother, who highly thanked God and hir confessor, for the good happe of hir daughter. But in the end, a *Dominus vobiscum* (pronounced by this honest young Gentleman, who was both a Iewe, a Iesuit, and a Priest) so discovered the matter, as their knauerie began to appeare in their kinde: for this newe married wife following the deuotion she bare to this proude profession, waiting on hir mother to heare Masse at their Couent, euen as this companion turned to say *Dominus vobiscum*, & proue young womā, & was more astounded than a founder of Wels. And after she had a little recovered the extacie that this so daime sight brought hir into: she shewed hir mother plainly that he which saide Masse was hir husband, or at the least one that resembled him muche. The olde woman making very daungerous to heare it, woulde not be perswaded that any such mockerie coulde be committed by those that were so holy, accounting it the greatest sinne that might bee, to haue so harmefull a thought of them: and therefore sought to remoue that damnable opinion from hir daughter. But the *Ite missa est*, manifested the whole mischief, for then it did not alone confirme & daughters feare, but it also brought a doubtfull imagination to hir mother: notwithstanding she suspended hir earnest belife, untill she might see more proue of it: and therefore she concluded, that at night when he should come to lie with his wife, the mother should (as it were in a iest) holde both his handes, whilst the daughter pulled of his coiffe, which practized and performed accordingly, they found his crowne safre shaven, that bewrayed the knauerie. Then there was no more question whether he were a Priest, but they both besthought, how they might

For all other
were in re-
spect but beg-
gers to these
Iesuites.

be reuenged of so great an iniurie, for she was robbed, hir daughter spoiled, & both infamed, and all by the lewd abuse of hir confessor, for whom she presently sent, saining to haue some great secrete to shewe him. And calling hir friends vnto hir, they apprehended them both, and deliuered them to iustice: who quitted them on easie conditions, for when all Iudges durst not lay violent hand vppon so sacred a profession, they had so bewitched the worlde, and so blinded the eyes euen of the greatest Princes, as they forced of no fault, for their superstitious & proude tyrannie was euer a bulwarke to all their villanie, which they onely presumed on, by the authoritie of their Popish libertie, as this example both manifest the same.

Apo. Ste.
Fol. 172.

A Curate of *Clanerie*, in the Duchie of *Guyen*, did seeke to subbozne the daughter of an honest man of the same towne, to his lewd lust & pleasure, whom he haunted in all places where she went, notwithstanding she still flatly & constantly denied him, which bred the greater fire to his beastly desire. And therefore one day the maide going to hir Fathers Farme (somewhat out of the towne) this Pionon masked in blew sarnet, set al ouer with little starres of golde, hauing a fine Lawne ouer his face, & his armes and legges bare, but couered likewise with Lawne, in this attire he appeared vnto hir on the way, & (with a counterfett voyce) shewed hir, y^e he was the virgin Marie, declaring vnto hir, howe sundry afflictions should fall on y^e towne, for the Lutheran heresie y^e was entred among th^e (against which this Priest was a great Preacher) wth sundry other purposes, touching y^e same, and further willed hir to shewe it to y^e towne, that they might celebrate hir feast with fasting & prayer, telling hir withal how she had refused y^e friendship & loue of a holy person, who in the same place (not long befoze) made sute vnto hir, for y^e she denied him: and therefore if he sought any thing at hir hands hereafter, y^e she should obey him, & there would great happinesse followe hir by it: charging hir that she should not discouer this lastte parte to anye Creature.

The

The simple wench beleued all for truth, and deliuered it as a prophesie, to forewarne them of that shoulde happen to *Clauie*: for the which cause (at the first) the inhabitantes feared much: & in the meane time this poore soule yelded to his villanie, which was shortly after spied, the practise discovered, and he executed, as well woorthie.

In a village neare vnto *Cognacke* called *Shernes*, the person there abused his owne sister so long, as in the ende he gat hir with childe: which the Curate so couered, as she (being holden verie holy, though hir deepe hypocrisie) was taken to be as chaste a virgin as might be: and therefore when this fault was spied, he shamed not to publishe, that it proceeded of the Holy Ghost, and that she was a second virgin Marie: the bryte whereof comming to the hearing of Erle Charles of *Angoleme*, he sent of purpose to see how it was, for that he suspected some abuse in it: in whose presence the supposed virgin (of y age of 12. yeres) being solemnly charged by hir brother vpon the damnation of hir soule, to deliuer them the truth (repeating the second time the same admiration) she answered, I take this holy Sacrament to my damnation befoze you all here present, that neuer any man did carnally knowe me, or in that sort of sinne touch me, no moze than you my brother haue done: they hearing so vehement a voive, returned and confirmed the shamelesse report that was afoze: but the Erle being wise, and noting the order of hir othe nearer than they did, founde the fire by the smoke, and therefore sent againe, commanding they shoulde be seuerally committed, and seuerally examined, whereby the truth was confessed, and they both altered into ashes and dedicated to Vulcan. An example of a horrible incest iopned with blasphemie, which witnesseth among y rest of these histories, the continent and chaste lines of those that were volued from Patrimonie, approuing the godly surio of the Cardinal of *Tornon*, who hearing that a Bishop was secretly married, saide, I maruell how these villasne Lutherans haue giuen themselves to all the diuels to marrie,

Apo. Ste.
Fol. 318.

seeing

seeing they haue libertie otherwise at liking, to satisfie these lust at their owne pleasure, which he generally spake of all those that lined then of their holpe mother Churche. For what was it, those wretches would not attempt, to performe (after their insatiate gluttonie) their beastlike & rampwold lecherie, hauing this priuiledge, *Si non caste, tamen caute.*

Apo. Ste.
Fol. 509.

A Frier in *Paris*, hauing part of his lewd life so knowne as some common speeches went of it, shamed not (in his sermon) to say, my Mistresses of *S. Martins* I am so great a mote in your eye, that you prattle of me in euerie place, and for a matter that is lesse than nothing: Oh good Ladie, is it so strange a case, for a holy Frier, to get his Hostis daughter with childe? I am glad it was no worse, for I perceiue you would haue made it a moze wonder, if she had gotten me with childe. Oh shamelesse sort of *Sodomites*, that would so abhominably abuse the place prepared to preache the word of God in: but howe could you deliuer better matter from you, when there was no better substance in you.

Apo. Ste.
Fol. 545.

As is further manifested by the example of a Priest of *Orleanse*, who hauing his concubine in a telenosse, called hir to a *Lanerne*, where after he had shewed hir the countenance of continuall friendship, in his good cheare: he dyd leade hir into a priue Chamber, where laying hir vpon a bed, with a razor (that he brought for so wicked a purpose) he cut hir throte, for the which murder he was onely condemned to perpetuall prison.

Fol. 54.

A searcher of *Venice*, seeing two Friers goe a boorde a ship with a sardell or small packe, he supposing it had bin some forbidden *Paradiise* or else some goods vncustomed (which ought by their lawe to be forfeited) he woulde needs see, what it was they carried. But the Friers (contending with him) would not suffer him by no meanes to open it, untill by force he was faine to vndoe it himselfe, wherein he found the heades of two men newly cut off, which was sodainely shut vp, after they had enchanted a word or two into the searchers eares, notwithstanding the matter being after
knowne,

known it, made a questiō whether those wares were custō-
mable or no. Such was the secret Merchandize of these ho-
ly fathers, & one of the chiefeſt comodities they gathered
their treasure by. And further, to proue their tyrannous
minds, & best mean they had to hold al y^e world in feare of
the) & at whose hands ther was no redreſſe, except it were
sought at the Sea of Rome) I will tell you of an vnthank-
ful and trayterous Prelate, excēding any spoken of befoze.

The Duke of Limburge deceaſſing without heires, there Fo. 346.
grewe great warres betwē the Duke of Brabant and the
Count of Gelderland, which of them ſhould enjoy the ſame,
both claiming to be next in ſucceſſiō to it. In y^e end, fortune
gave the Duke of Brabant the victorie, who tooke the Bi-
ſhoppe of Collen priſoner, (ſo) that he had ayded the Count
againſt him) and deliuered hym in cuſtodie to the Earle
of Mounte in Henault, where he was kepte captiue ſeauen
yeares, vntill he hadde yelded to all ſuche conditions as
the Duke demaunded of him. After the Biſhoppe was
deliuered, he requested the Count to accompanie hym to
Tuits, a village ioyning to the Rhene, ouer againſt Collen,
the which he granted to willingly. But as they paſſed
the Bridge ouer the Rhene, the Counte miſtruſting no
faſhōde in his holineſſe, was taken by a certaine ambuſh
of horſemen, that the Biſhoppe had appointed there ſo)
that purpose. And to acquit the Counties curteſie, & good
entertainment (whiche was euery waye as honorable as
might be) he cauſed a Cage of yron to be made, and ſet it
in the Sunne: And after, anointing the poze Prince o-
uer with hony, forced him naked to enter into it, where
he long time endured the greateſt languor and torment in
the world, with ſwarms of flies that dayly fed on hym,
and in this ſorte, with paine and ſamine ended his miſe-
rable life. Thys was the Biſhoppes crueltie (a bowed
Prelate to the Pope) ioyned with treason: excellling the
ſpawny of Bucris and Phalaris.

Another Biſhop of Collen named Henry, hauing Count Fo. 347.

C.

Frederike

Apo. Ste.

Apo. Str.

Fo. 347.

Frederike his captiue, caused him to be broke vpo a wheele, his legs, his thighes, his armes, his backe, and his necke, and after laid him out to be a pray to Hauens.

Fo. 436.

There were two Canons in *Colen*, that vnder the colour of great friendship, inuited a Lorde of the same Citie to dinner (named Harman Grin) whom notwithstanding they mortally hated. And seeming in courtesie to shew him a lion (which they nozished for the honoz of their Bishop,) they trayterously trained him into the Cage, where the beast was, to be deuoured: But the gentleman seeing himselfe brought into such danger, took courage vnto him: And wrapping his cloake aboute his lefte arme, thruste it into the Lyons throte, and with his right hand drew out his dagger, and killed him: whereby he saved himselfe, and the treason discovered.

Fo. 347.

In the time of the Emperour Otton the great, the Bishop of *Magence* seeing the famine that fell in the Countrie, had such a compassion on the poze, as he assembled a great number of them into a Barne, (the poze soules hoping to haue had some reliefe at the hands of his holinesse in that time of penurie) which he caused to be set on fyre, & burned them al, assyuming, that they were but as Hattes and Spice in a common wealth, that deuoured the graine, & serued to no purpose. A charitable tyrannie, proceeding from a godly care of a Popishe deuotion, withoute anye cause or occasion of reuenge, for the miserable creatures deserved no harme of him.

Apo. Str.

Fo. 317.

I had almoste forgotten a certaine Iesuite in *Viena* in *Austrie*, who made it no conscience to abuse a merchantes wife (whome he had vnder confession) befoze al the Saints of eyther kinde, not simply in the Church, but behinde the high aultar, and on good friday, who being taken with the manner (althoughe the faulte deserved as vile a death as might be deuised) yet he was only enioyned for penance, to forbear the saying of Masse thre moneths: which their Legate (comming from *Rome*) thoughte it so sharpe a punishment,

nishment, as he presently absolved him of it. Whose ordinarie Passes were after sounde of as good favour, salt, and digestion (to those that willingly deuoured the) as if they had bin said of the mosse maydenliest Priest in the world. So as, if one would search the evils of all sortes, committed by these raving rabble that fed on the Church, he should finde them innumerable. But, as touching the punishments, it was selborne, or for the most part so light, that it seemed (indeede) but a mockerie. Where, on the other side, if any were only suspected to conuet the true way to their saluation, fire and sword was layde vpon them, with al the rigor and violence that might be.

Was it not a pitifull condition, that the poore members of Christ dwelled in, when they were as faine (and with as much feare) to hide themselves in caues, corners, and other desolate places, for reading of the Bible and the new Testament: as those that carryed counterfeit money, or committed a worse crime. For, whosoever was taken with Gods Booke (the onely Pilote to the Port of oure redemption) eyther in his hande, or in his house, he was sure to suffer death without al fauour (specially) if the holy Ghost confirmed him in it. But such was the substance of his blessed worde, and the heavenly fruits of the same: as the more they persecuted, the more zealous professors, and faithful willing Partyzes encreased by it. For, as our Saviour Christ saith, they helde the keyes of knowledge from vs, neither entring themselves, nor would suffer others to enter by them: By whych their willing and wilful blindenesse, bothe the one and the other fell into the bottomlesse Pitte of euerlasting darkenesse: yet in their Popittes (to seide the simplicitie of the tyme) they would giue vs part of the Wette, enlarged by their owne glasses. And therefore to approue their learning to their lynes, and theyr lines to the learning of those forefathers, vpon whose doctrine the Papittes depend, although I haue already saide sufficient, to terrifie the slowest, to reclaim

Menot.
Maleard.

the faintest, and to winne the weakest in conscience, if Gods grace haue not viterly abandoned them: yet I wil bring in place for their better credite], Oliuer Maleard a Frenchman, and Mychell Menot an Italian, two of the moste famous, renowned, and learned preachers in their time. Whose Paraphrase (or rather sporting toyes) byppen sundrie textes of the Scripture, worde for worde (firste in Latine, and Englishe mingled, as my Autho: in Latine and Frenche hath pelmelled) euen as I haue read it, so I simply here deliner it.

Mathew the
27. Chap.

As for example, we reade in the new Testament how Marie Magdalene acknowledged hir sin, washed Chrisses fete with teares, and dyed them with hir haire, &c. which they haue by their glosing discourse, framed into a monstrous forme, as folloiweth.

Ser. Me.
Fol. 160.

Quoad primum Magdalena, erat domina terrena, de castro Magdalen, tam sapiens quod erat mirum audire loqui de sapientia eius & prudentia: O ergo Magdalena, quomodo venistis ad tantum inconueniens, quod vocemini magna peccatrix? Et non sine causa: quod fuistis male consiliata. Data est tribus consiliarijs, qui eum posuerunt in tali statu: Scilicet primus, corporalis elegantia: secundus temporalis substantia: tertius fuit libertas nimia. Primum ergo, quid fuit causa huius mulieris perdicionis? Fuit elegantia corporalis. Videbatur pulchra, iuuenis, alta. Credo quod non erat nisi 15. aut 16. annorum quando incepit sic viuere, & 30. quando redijt ad bonitatem Dei. Quando pater fuit mortuus, plena erat sua voluntate. Martha soror non audebat dicere ei verbum, & videbatur ei quod faciebat magnum honorem illis qui veniebant ad illam. Quicquid faciebat erat viuere at hir owne pleasure, and to make banquets, and good cheare Hodie invitare, &c. And within a little while after this poore soule abandoned erat in castro suo. The rumor ran throughe all Turie, and the country of Galelie, Omnino bibendo & comedendo, loquebatur de eo, & de eius vita. Martha soror timens Deum & amans honorem of hir house, ashamed of the shame of hir sister, videns quod omnes loquebantur of hir sister, and of hir myza,

myacles, venit ad eam dicens, O soror si pater adhuc viveret
 qui tantum vas amabat, & audiret ista que per orbem agitantur
 de vobis, truely he woulde thruste death into your tethes.
 Facitis magnum dedecus progenij nostra. And wherefoze? quid
 vis dicere? Heu soror, non opus est ultra procedere, neque ampli-
 us manifestare. Scitis bene quid volo dicere, & ubi iacet punctus.
 Why do you trouble your selfe good Gentlewoman? In
 all the great diuels name, God be prayesed, nonne estis
 magistra mea. Quis dedit mihi this haliant dame to controll
 my life. Vadatis precor ad domum vestram: scio quid habeo a-
 gerei ta bene sicut una alia. Habeo sensum & intellectum to
 knowe howe to gouerne my selfe. This is a godly mat-
 ter, that I shoulde care for none but my selfe. Martha ro-
 gabat eam ut iret ad sermonem, & consuleret aliquam hominem
 bona vita. Magdalena dixit Ianitori, non dimittas mihi intrare
 hoc castrum, this mad sister of mine, that brings nothing
 hither, but brawling, chiding, and vnquietnesse, ubi non
 consuevit nisi cantus gaudij. And after hee maketh a greate
 narration of the meanes that Martha made to haue hir
 come to the Sermon of our Lorde: not telling hir what,
 or who he was, but vsing alluring speeches, said he was a
 faire yong man, & of a godly personage: O soror essetis val-
 de felix, si possetis videre unum hominem qui predicat in Ierusa-
 lem. Est pulchrior omnibus quos vnquam vidistis, tam gratiofus,
 tam honestus, he hath so faire a countenance, so good a grace,
 & so godly of body, you neuer saw his like. Credo firmiter qd
 si videretis eum, essetis amorosa de eo, est in flore iuuentutis sue. And
 a little after, illa cepit pulchra indumenta sua, aqua rosacea pro
 lauando faciem suam: cepit speculum. Videbatur quod esset vnus
 pulcher Angelus. Nullus eam aspexisset, qui non fuisset amorosus
 de ea. Ipsa ante se misit mangones portantes manye Cushions of
 Crimolon beluet, vt disponerent sibi locum. Martha videbat
 hec omnia, fingens nihil videre: & sequebatur eam sicut si fuisset
 parua ancilla. Christus tam erat in media predicatione, vel forte
 in secunda parte. After he sawe howe they dydde honoure
 and reuerence to Magdalena, euerye one wondering to see

The Stage

hir come to a Sermon, which when Christe perceined, he
 beganne to preache, that pompe, pride, and braverie, was
 a moste detestable matter. *Tunc (saide he) ipse cepit dete-*
stare vitia, bragas, pompas, vanitates, & specialiter peccatum lu-
xuria: & contra has mulieres, &c. After this he reciteth how
 Magdalen was touched to the quicke with that she hearde
 in this Sermon, and then thoughte on nothing so muche
 as on Repentaunce: yet was in daunger to be turned by
 hir companions and customers, and to be broughte to hir
 firste course of life. *venerunt (saide he) galandi amorosi & ru-*
sici, these Koysters qui dixerunt, Surgatis, surgatis: facitis
nunc the hipocrite: vadamus ad domum. Qua dixit, O amici
mei, rogo dimittatis me, non audistis quid dixit ille bonus predica-
tor de pœnis inferni, vobis & mihi preparat nisi aliud faciamus?
 And a little after *habebat in suo armariolo aquam of sweete*
smels, qua vendebatur pondere auri. Cœpit querere de loco in lo-
cum, de platea in plateam, de domo in domum. Quis hodie dabis
prandium predicatori? Dicitur est ei quod in domo Simonis. And
 then he setteth forth the Oracion shee made before shee kis-
 sed Christes feete, & in the washing of the with hir teares,
 and in the ende, howe she lay vnder the table like a dog:
 and that our Lord saide: O Mary, I praye thee rise: And
 that she answered, I wil neuer remoue from this place,
 vntil thou haſte giuen me remission for al my sinnes, and
 your holy blessing. And then he saide, my loue, rise, thy
 sinnes are forgiven thee, thy faith hath saued thee. And
 in the ende, he concluded howe Martha presented Magda-
 lena to the Virgine Mary: before whome shee fell on hir
 knees, and saide, god ſhadow pardon me if it please you,
 that I may speake to you, I haue bin of an euil life, and a
 great ſinner, but now by the grace of God I will doe no
 more so. Your son hath this day forgiven me: Lord, how
 happy are you to haue ſuch a ſon. Here you may ſee how
 this gentle preacher hath diſciphred this hiſtory, making
 of the Scriptures a Whippemans hoſe, or a tale of Robin
 Hood.

But

But now let vs looke into the substance of Malecard, who hath with no lesse granitie & wisdom paraphrased vpon the historie of the foolish son in the 15. chapter of S. Luke than our Menot hath done afoze: which text he hath enriched with al sortes of circumstances forged of pleasure, & couched with terms, rather for laughter, thā for education, as foloweth.

Pater quidam habebat duos filios, quorum iunior se ostendit magis fatuum, quia inconstans fuit. This was a *Ser. Me. Fol. 119.*
childe of his owne pleasure, light headed, a minion, and a roysting gallant. *Ipse erat vnus puer, plenus suo velle, versatilis &c. qui quando venit ad cognoscendum seipsum suā fortitudinem, suam inuentutem, suam pulchritudinem, & quod sanguis ascendit frontem, his strength, his youth, his beautie, and that the blonde beganne to rise in his forehead, venit ad patrem resolutus sicut Papa, & dixit ei, Pater da mihi, &c. Pater sumus tantum duo filij: ego non sum bastardus: & sic, quando placeret deo, to doe so muche for your childzen, to take you oue of thys world, non exheredaretis me, sed haberem partem meam sicut frater meus. Scio consuetudines & leges patrie, quod te vivente nullum ius habeo in bonis vestris: tamen sum filius vester, & me amatis rogo detis, &c.* When this foolish childe, and euill counsellor had his part of the hereditarie, non erat questio de portando eam secum, ideo statim he sent for a Broker, prised it, and solde it, & pouit the sale in his bursā. Quando vidit pecuniam argenti simul, valde gaudens est, & dixit ad se, ho, non manebitis sic semper, Incipit se respicere. Et quomodo? vas est de eam bono domo, & est apparellēd like a pore knave. Super hoc habebitur promissio. Mittit ad querendum Drapers, Embrotherers, Percers, and brauely apparellēd hymselfe from the head to the fote. Quando vidit, erant sibi pulchra caligae of Scarlet, faire brauone for the with wattens, a fine white gallauntly gathered at the collar, and a minion dublet of Welnet woth hys Jerkin of Florence silke, and hys haire paynted. Et quando sensit this Damask to rattle aboute hys shoulders, and to sit vpon hys backe,

ut sensit hunc damascum volatē supra dorsum, hac secum dixit,
Oportetne mihi aliquid? non &c. Doe I lacke any thing? no,
 thou haste al thy feathers. And after he sheweth howe he
 saide hee muste goe see the worlde, and that those, who ne-
 ner were out of the armes of their mothers, were no bet-
 ter than dolts and patches. And to be brieft, he that hath
 not frequented strange countries, *nihil vidit.* My father
 hath layde the raines of my bridle on my necke, *pater me-*
us laxauit habenam supra collum. And then he reciteth howe
 as he travelled by the way, he made banquets and good
 cheare to euerie man, and that he kepte a rounde Table,
 hauing euery day in his Inn, players, Juglers, & Tom-
 blers. And in the ende, *Postquam nihil amplius erat fricadū,*
 when there was no more to spend: *mittitur pulchra vestis*
domini bragatis, caliga, bombicinum: quisq; secum ferebat pecia
 of oure young Maisters pride, of hose and dublets eueryo-
 ne carryed away his parte: *ita quod in breui tempore,* oure
 gallant was made like a gatherer of Apples, and apparel-
 led as a burner of houses, or a chimney sweeper: For hee
 was left as naked as my naile, and as nigh woone to the
 skinne as a woorme, hauing hardely a shyte to couer his
 poore carcasle with, which was as bright as a gammon of
 Bacon, or like a Lincke new put out, he had so wisely go-
 uerned and vsed his prosperitie by his pride, pompe, and
 glozie. And further, to proue his wit, as one that was ne-
 ver without matter to please his audience: he courseth and
 discourseth a gallant glose on the euangelist of S. Mathew
 where the Apostle sayth he fed 5000. persons, &c. the same
 Maliaud paraphrasing bpō it, affirmeth, that where the text
 both testifie of 5000. men besides women & childre: it must
 needs folow, that the number was much greater. And first
 he compareth it to the dinner of a *Lysosm*, who commonly
 do eat much, but drinke little. Then he maketh a question,
 where Christ learned to prepare his dinner: adding, that
 he supposed he had not frequented the Banquettes of Pa-
 ris, where they do not so get to drinke with theyr meate.
 And

And after he argueth whether it were not inuent, because
 euerie one did eate as much filhe as he would : and where
 Christ did shewe his first myracle in a marriage to prouide
 wine and no bread, so now he prepared bread and no wine:
 wherewith he commendeth the wisdom and good husbandry
 of Christ, for that he kept a rounde table for all commens, it
 is not mentioned that the Virgin Marie was there, for I
 heldeue (sayde he) if she had bin present, she would haue re-
 membred him as she did at the marriage, saying, they haue
 no wine, & seeing they feed with so good a stomacke, it is pi-
 tie they lacke drinke to moisten their meate with: and true-
 ly it is not for your reputation, credite, nor hono^r, to call
 such a companie together and giue them no wyne: but (said
 he) if any would make question why our Saviour prouided
 not drinke, as well as meate, I would be his Atturney, and
 answere: *Propter aquarum approximationem, miraculi maiorem
 declarationem, Sacramenti Eucharistia prefiguratio:* that is, For
 that the water being at hand, he woulde the better declare
 the myracle, prefiguring the Sacrament of the Eucharist: so
 it is written, they were by the Sea of Galile, & sat vpon saires
 and swete grasse: so as when they had eaten their fill, they
 might goe drinke as much as they list. I could haue enlar-
 ged this plate if I had followed y^e grosse course of Maliard,
 but this is more than sufficient, to shew how they used both
 abysmally and absurde to test with the sacred Scriptures,
 prophaning them at their doltlike pleasures. And further
 Barrelet affirmed, that rather than Christ shoulde not haue
 bin crucified, Marie his mother would haue crucified him
 with hir owne handes, for (said he) there was no lesse chari-
 tie in hir, than there was in Abraham, who was ready and
 prepared to kill his onely sonne. And because it may seeme
 incredible that any would be so lewde to beliner in their
 Sermons to blasphemous speeches, I will set it downe word
 for worde as he himselfe did both preache it and write it.

Quaetempore passionis, quammis sue dolores essent intensi, uidendo Serm. fol. 115.
filium affligi, matrem volebat filium suum mori pro humana genera- Colof. 2.

Menot affir-
meth the
same fol. 169.
Colof. 3.
Fo. 367.

ionis salute. Et ut dicit Archiepiscopus, Si alia modum non fuisset
spem filium proprium occidisset. Quia non minor erat charitas
sua, quam Abrahæ qui filium suum erat paratus occidere. **And the same Preacher sheweth how the Apostles came
to Marie,** saying, ho, thy sonne did promise to send the holye
Ghost among us, & now it is tenne dayes since he ascended,
& we heare nothing of him. To whom she answered, doubt
not but this day he will send him, &c. And these are his olone
words, Vnde ut amane ad Mariam veniant, dicentes, Hec filius tuus
nobis promisit mittere spiritum Sanctum, hodie sunt decem dies
quod ascendit, & adhuc spiritum Sanctum non misit. Et virgo, non
dubietis quod hodie omnino mittere nec ante mittere debuit. Et tra-
ctio, Quando Deus traxit populum de captivitate Aegypti quinquag-
esimo die descendit in forma ignis in monte Sina, danda legem,
fuit figura quod quinquagesimo die resurrectionis sue, nos libera-
ret & vivificaret. Vnde ponamus nos in oratione. Petrus cum alijs
se ad unam partem posuit: Lazarus cum 72 ad aliam, & Mag-
dalena cum alijs mulieribus ad aliam, & virgo Maria in medio.
In celesti palatio facta est discussio inter Patrem, & spiritum San-
ctum. O Pater (inquit Filius) promisi Apostolis meum paracletum &
consolatorem tempus advenit ut promissionem attendam. Cui Pater,
sum contentus iudice spiritui Sancto. Cui spiritus Sanctus, Dic mi-
hi quomodo te tractaveris. Cui filius, vide me per charitatem ostendit
et hoc ut & manus & pedes perforaret. Hec mihi. Sed vadam in aliam
effugiam, quod non auderem me tangere. Qui descendit cum magno
strépitu. Fullius est de celo sonus tanquam advenientis, &c.

Serm. Bar.
Fo. 178.
Colof. 1.
Apo. Ste.
Fol. 368.

Serm. Bar.
Fo. 229.
Colof. 4.

I must desire the patient reader, to beare a litle further
of this Preachers blasphemie, more incredible than y^e rest,
wherein he doth prophane the principallest mysterie of our
Christian religion. And is, Quamvis ab eterno Deus prae-desti-
navit, &c. I though (saith he) that God of his eternall po-
wer, did at y^e first predestinate y^e Incarnation of his Sonne,
& the salvation of mankind, yet he would (notwithstanding)
that y^e same should be sought at his hands, by the prayers of
us, & of other the holy Patriarkes, so as the holy fathers to
teares desire y^e day, which is manifestly shewed us in the
scrip-

of Popish toys.

scriptures, as by Adam, Enos, Enoch, Mathusalem, Lamech, & Noe (who liued euery one of them so long time) & yet could not obtaine that they so much looked for; and therefore desiring to haue an absolute resolutoe, they sent their Embassadors, as first Elin, who saith in his. *Chapter* *Lord sende downe the Lamb p shall gouerne the world.* (for he writeth *Agnus dominatorem terre*) & in his. *4th Chap.* you heauens sende downe your deaw upon vs, &c. And the. *4th Chapter.* that thou wouldest breake the heauens and come downe, And after the Prophetes they sent Moyse, *Exod. 4. Chap.* *Obsecra Domine miserere quem misimus es.* I pray thee (O Lord) send him who thou wilt send, which is as much to saye (according to his glasse) thou hast sent me before, but this is but for a particular deliuerance, send nowe I pray thee for a general deliuerance. Then the kings sent Dauid, who spake thus, *Lord shew vnto vs thy mercy, and graunt vs thy satisfaction.* Aaron came after all these and was sente by the Priestes, who saide, *O Lord sende downe the heauens and descend among vs.* And last of all came the Church, which said, lift vp thy puissance & might, and come (O Lord) lift vp thy selfe. And when these Patriarkes could not obtaine their requests, they sent women to be petitioners for them: The first was Madam Eue, who vsed these speeches: Thou hast condemned vs for one sinne, but thou (O Lord) hast no respect therevnto, deliuer vs out of this darke and obscure prison: to whom God answered, Eue thou hast sinned, and therefore not worthy of my Sonne. The second was Madam Sara, who said, O Lord helpe vs: to whom God answered, thou art not worthy, for thou wast barde of beliefe, touching thy Sonne Isaac. The thirde was Madam Rebecca: to whom God sayd, thou shewest thy selfe partiaill betwixt Isaac and Esau. The fourth was Madam Iudith: to whom God answered, thou wast a murderer. The fift Madam Hester: to whom he sayde thou diddest (by thy glorie) loue vanitie too much, when thou so sumptuously apparellest thy selfe to please Assuerus.

Apo. Ste.
Fol. 369.

In the end, they sent a waiting maide of y age of fourteen
 yeres, whose countenance was lowly and verie shamefast;
 who vpon hir knees saide, let my welbeloued come into his
 garden, and eate of the fruite of the Orchard: The garden,
 was the wombe of the Virgin. The sonne hearing these
 wordes, sayde to his father, Father I haue loued this
 Virgin from my youthe, and haue hitherto searched the
 meanes to haue hir for my Spouse. At the which instant,
 God called Gabriell, and sayd, goe thy wayes with speede to
 Nazareth to Marie, and carrie hir this present and these let-
 ters from me: and tell hir that I haue chosen hir for my
 Spouse. And the Sonne sayd, commende me to hir, and tell
 hir from mee, that I haue chosen hir for my mother, and
 that I will take fleshe of hir entrailles, & I wil be hir sonne,
 and deliuer hir these letters. After these two the holys
 Ghost spake: I will dwell in hir, and she shall be my tem-
 ple: and giue hir these letters from mee. Gabriell being
 come to hir, sayde: *Ave gratia plena, &c.* She hearing the
 Angel, was greatly troubled, and hauing thre damels in
 hir companie, Prudence, Virginitie, and Humilitie, she ad-
 dressed hir first to Prudence to haue hir counsell: saying, my
 sweet companion, shew me your opinion, what I were best
 to doe: Prudence answered, Marie I consider what is writ-
 ten in the 29. Chap. of Eccle. that light belieuing argueth
 an vncoustant and vnquiet heart. Marie thinking in hir
 selfe what this salutation should meane, remembred the 32.
 Chap. of Eccle. *Audi tacens, & pro reuerentia accedit tibi bona
 gratia*, Harken in silence, and for thy reuerence great good
 grace shall come vnto thee. The Angell seeing hir so trou-
 bled, sayd vnto hir, Marie feare not, but shewe me the cause
 of your vnquiet, and I will satiffie you. Marie asked coun-
 sell of hir second damself, Virginitie, who willed hir to know
 of the Angell, the meane howe this childe shoulde be concei-
 ued, for if he saie, it muste bee by the seede of man, beate
 him out of the doores with a cudgell, *o Iuuenicula quanta ves-
 tari amatores nominant impudicam, &c.* Howe maye this bee,
 sayng

Ser. Bar.
 Apo. Ste
 Fo. 370.

ſaying I neuer knewe man: The Angell answered, the holy Ghoſt ſhall come vppon thee, &c. And after he aſſureth there grows an argument or diſputation betwene the Father, the Sonne, and the Holy Ghoſt, who ſhoulde perſorme this redemption of mankind: and in the ende, it was concluded, that it ſhoulde be the Sonne, and the reaſon why, &c.

If I maye in pardon praye the gentle Reader to haue ſo muche patience to peruſe this one parte more of theyr blaſphemie: I wil entreate him to reade thys diſcourſe of the ſame Preacher, ſo; that it ſhal appeare, howe much it is like to himſelfe, and to all thoſe, that dwel in the obedience of the Church of Rome: whereby he ſhall manifeſtly perceiue, howe one error (or rather wylfull blaſphemie) draweth on an other. Where he ſaileth, *Altercatio facta eſt Ser. Ber. quis debet ire ad matrem nutrire hanc reſurrectionem. Adam dixit mihi incumbit, &c.* Fol. 371. The effecte and circumſtance whereof is thus: It was in controuerſie and contention, who ſhoulde goe to ſee this reſurrection to Mary: Adam ſaid, this charge belongeth vnto me: ſo; as I was the firſt cauſe of euill, ſo now I woulde be a meſſenger to the conſtable: to whome Chriſte answered, no, you ſhal not go, ſo; it may be you wil ſay by the way to eate Aples. Abell ſaide it belonged to him, no answered Chriſte, ſo; thou maieſt by chaunce meete with Caine, who will kill thee. Noe likewiſe preſented himſelfe to the ſeruiſe, ſaying that that honoz was due to him: to whome Chriſte answered, thou ſhalt not go, becauſe thou loueſt to drinke ouermuch. Iohn Baptiſt requested the credite of that meſſage: ſo; ſtrictly ſayde Chriſte, thy apparell is too baſe, ſo; thy robe is only of ſunnes, and Herode may happe to knowe thee againe. The Whiſe deſired to haue that office: Chriſte reſuſed him, ſaying, thy legges be broken. So, in the ende, there was ſent an Angell, who did ſing: *Regina celis letare, alleluia, reſurrexit ſicut dixit: alleluia.* And immediatly Chriſte came with al his Saints to the Virgin Mary, &c.

There are many moze blasphemous matters that were published and preached by these great Dottours: whose damnable errors (like vnto Mahomets Alcaron among the Turks) had that credite then in the worlde, as it was death to reprove them or controll them. And as these Sorbonists by theyr Romish authoritie, would scan the Scriptures to their own lyking, Metamorphosing y^e texts into what sense or s^ome best pleased them, holding the worlde in that ignorance, as they beleaved all they sayde to be the onely true & vndoubted word of God: euen so the common sort, choosing y^e Pulpit as a place moze to sport in, than to profit the people, would fill vp time with all the vanities that might be.

*Apo. Ste
Fol. 441.*

As a Preacher in the towne of *Iper* in *Flanders* (named Bonaventure) shamed not to saye in his Sermon, that after Christ grew to some strength, Ioseph beganne to teach him his occupation. And one day among others, he sette him to saw a peece of Timber, but Christ not regarding the mark he shoulde haue sawed it by, he cutte it too short: whereat Ioseph was very angry and would haue beaten him, if he had not hastily taken by the one ende, and craving his fathers helpe to holde the other, drew it out to the same length that Ioseph woulde haue it; whiche the Monk sufficed to be true: and that he had read it in the Euangeliste of *Sainte Anne*.

Fol. 441.

Also a Frier (named Bardotte) preached at *Bardonne*, the reason why God gave to the good Thiefe Paradise, and y^e cause that he went straight thither, without first passing to Purgatorie, so (sayde he) I haue red in a certayn Euangelist, that when Christ was carryed to *Egypt* (with his mother by Ioseph) the same Thiefe woulde not suffer his companions to robbe Christ, nor any that was with him; And that he sayde to Christe remember this good turne I haue done thee: which was then promised him, and performed, when they met both at one execution.

Wherby you may see, that these holpe fathers coulde neuer lack good matter, hauing so many and so sundry sorts

of

of Popish toyes.

of Evangelistes, as they listed themselves; taking out of
some, pleasant substance to make their Auditors merry:
and out of others; some miraculous matter to bewitch the
with wonders: having withall, a readie resolution for any
objection should be made unto them. Yet such whose sim-
plicity beliveth the best Jewels they founde in the Treas-
ure house of these Iudgements, were more to be bozne with in
respect of their ignorance, than the cunning knauerie of those,
who not alone in words, but by shameles gesture and deeds
prepared themselves of purpose to abuse both place & company.

As a Fryer in *Bruxels* layde a wager to make one halfe
of his Auditors to wepe, the other to laugh: For the whi-
che purpose, he put on a garment that was very shorle be-
hinde (and without anye breeches) he entred the Pulpit up-
on a good Friday: where in the midst of the Church, he
did so vehemently set forth the passion of Christ, that the
whole assistance were in teares at the pitiful remembrance
of it. Which our Fryer seeing, & more to aggravate the mat-
ter, layde bys hands a crosse, and seeming to shew a great
devotion, he bowed his heade so lowe, and lifted bys taylor
so hye, as he discovered his backe side, & quoking at that saw
it to laughter: a shamelesse parte to winne a drunken wa-
ger, and a great blasphemie to Gods glorie.

Apo. Ste
Fo. 480.

A Monk of *Almida*, named *Cassolard*: preaching the pas-
sion; and seeing his audience to shed aboute halfe of teares,
at his pitiful exclamations vppon the cruel death our saui-
our endured (after he had a while made a maygame of it)
he sayde, holde your peace good people, wepe no more, per-
aduenture it was not true: affirming the blasphemie of
Popes, & the tenth mentioned of afore.

Fol. 355.

One *Roosin* a Monk preached at *Orleans*, who in his ser-
mon (among other bad matter) said to his audience, he wold
shew them a Cuckold: and sodainely stooping into the Pul-
pit, although he wold take up some thing, seemed at his ris-
ing to cast a stone among them, whereat they all doctched
down with their heads. My sayde our beuote Preacher.

Apo. Ste
Fo. 485.

Fol. 485.

I thought there hadde bin but one Cuckolde among you,
 where nowe I see you be all of one feather. *(A Iesuite (by Baden in Germanie) preaching in a med-*
doiw, after he had mightily exclaimed against the Luther-
ranes, he saide to his Auditors, that he greatly doubted,
leaste some of them were infected with that diuelish do-
ctrine, and therefore despyed them, that as manie, bothe
men and women, as were not touched with that hateful
heresie, but were indeede good Catholikes, euerie one to
take a blade of grasse in their mouths, for the loue and ho-
nor they bare to their mother holy Church. Which when
they had with gret deuotion done, he said in a loud laugh-
ter: Since I was firste borne I neuer saw so many beasts
pasture at one time together. When they were in a chase,
or seemed to be impatient against their parishioners, they
would not let to remember the Diuell vnto them: As
witnesseth one Popet sometime Vicar of Killers in Tarte-
nois, who saide in his sermon: Seeing you haue no more
regarde to the amendment of your liues, the Diuel take
you all, and me after you. And also an other preaching to
his Parishioners, saide: You make no accompte of that
I teache you, but rather growe daylye worse and worse:
yet notwithstanding, I haue cure of your soules, which I
would the Diuel had charge of, so I were ridde of you.

Fol. 485.

Fol. 485.

Fo. 485.

And seeing I haue touched the charge that Curates haue
 of their Parishioners soules: I shoulde doe double wrong
 to forget one Fortanas that sometimes was Vicar of *Pe-*
rebuffiere, in high Lymosine. For this good fellowe, the bet-
ter to exhorte those of his cure to liue well (among other
grauel sentences) said: When the latter day of Iudgement
is come, God (I knowe) will haue me to make accompte
for you, and will call me, Vicar of Perrebuffiere, what haue
thou done with thy sheperd but I wil stande mute, and an-
swere nothing: And this I am sure he will saye to me
thre seuerall times; and I not a worde, yet in the ende I
knowe what I wil answer. Beasts thou dost giue them
 me,

me, and beastes I restore them againe: which simple Historie hath not so good a grace in my translation, as it hath in the proper *Lymosin* language, wherein it is more liuely and more aptly conched than in English, and therfore I will deliver it you in his own nature: *Quand se vendra l'onneur des ingamen, Dieu me demandera que vous y rendo compte de vous autre: & me apelero, chapello de Peyrebussiero, en qual estat son ta oia? Et you ni mot. Et en ma pelara enquero, & diro, chapello de Peyrebussiero, en qual estat son ta oia: Et you ni mot. Et en ma pelero enquero en mediro chapello de Peyrebussiero en qual estat son ta oia? Inque a tre viage. Et you lyrespondray, Seigne, beytia la ma beytia, et beytia late rendi.*

A Monk at *Bloise* named *Bastianus* preaching on *Alhal* lunday somewhat late, and in an obscure place, caused by *Jonice* (standing behinde him) to lift by the skul of a deade man (vppon a staffe) with a little lighte in it, to the end to make his Auditors haue the greater feare of death: which put sundry women in suche a fyght, as some there presente (being with child) fel in stil trauel, at the feareful sight of it.

Fo. 486.

A frster named by *Erasmus Robertus Liciensis* hauing a louer allowed him, by the dispensation of *Saint Francis*, who saide vnto him, that she liked his person, and all the rest wel, sauing his habite. What habit woulde you haue me weare (sayde he) to perforce your whole liking towards me: she answered, the apparell of a souldiour: When sayle not (quoth he) to be at my Sermon to morrowe, & you shall see, how I will please you. The next day, he entred into the pulpit with a Capite, and all other furniture (belonging to a souldiour) vnder his long robe: where he began his argument, to perswade al Princes to make wars vpon the *Saxons*, and *Turkes* and vpon all others, that were enemies to Christian religion: affirming, that it was great pittie, if no person would aduance himselfe, to be a chiefe of so honorable an enterprise. But if it rest (sayd he) only on y, behold how ready I am to shake off this garment of *S. Francis*, and to serue either for a Captain, or for a simple souldiour.

Fo. 481.

G.

And

The Stage

and therewithal let fall his Friers habit from of his shoulders, and remayned preaching halfe an houre after, in the hyane apparell of a Captayne. The cause being asked him (of certaine Cardinals his friendes) why he used the newe fashion of Preaching: he told them the truth, as you haue hearde afore, and it passed for a pleasaunt payment among them.

Pol. 482.

This Licienſis preaching befoze the Pope, and all his Court of Cardinals, considering their pompe and pride, and specially how they did honour the Pope: he sayd nothing in the Pulpit, but ſie Saint Peter and ſie S. Paule, and when he had oft recited thoſe wordes, ſpitting firſt on the one ſide, then on the other (as thoſe commonly do that haue ſome grief at theſe hartes) he ſodainely departed the Pulpit, leaving his Auditours wonderfully aſtonyed: wherefoze ſome thought, he had not bin wel in his wits, & other ſome imagined, he was not ſounde of Religion: ſo as they ment to comit him. But one Cardinal amog the reſt, that knew partly his humour: cauſed hym to be called befoze the Pope, who commaunded him to render ſome reaſon for that he had done, & to ſhew what he ment by his horrible blaſphemy: he answered, that (in truth) he was determined to entreat of another matter: but conſidering (ſaide he) that you poſſeſſe all the pleaſures of this worlde at will, and that there is no ſtate or magnificencie comparable to yours, and waiying againe with what ponertie, paine, and miſerie, the Apoſtles liued: I thought (with my ſelfe) that eyther they were great folkes, to choſe ſo ſharpe a life, to goe to heauen, or that you were in the hye way to Hell: and as for you that holde and haue the keyes of heauen in your hands, I cannot by any opinion, but approue your wiſdomes, commend your iudgements, and thinke wel of you: marry as touching the Apoſtles, I will neuer eſteeme them of any value, but diſdain them for the greateſt ſots in the worlde, who might with the like delicate courſe of life, come to heauen as you do, and yet wold choſe ſo troubleſome, ſo ſtraght, and ſo paineful a way vn-
to

Pol. 579.

to it, approuing the sayings of a Paynter in *Rome*, who had made the Images of Saint Peter and S. Paule, and a Cardinal comming into the working house, found fault that he had painted them with too hie a colour, for their faces (saide hee) were too red, to whom the Paynter answered: this rednesse comes of shame, for they blush to see the proude state and traynes that you haue, in respect of the low and poore countenance they carryed.

A Monk beginning his sermon with these words By the blood, by the fleshe, & by the death of God, we are all redeemed & saued, did at (the first) wonderfully amaze his Auditors, for they supposed he had vsed them for horrible othes, considering the pause or stay he made betwene euery word, whiche bringeth likewise to memory, the knauerie of certaine Chanons in *Bloyse*, who Christened two children of one Iohn Gods (the one a son the other a daughter) naming the son Death, and the daughter Vertue. This hath a kinde of blasphemy in it, which is hateful to the hearer, and damnable to the speaker, considering with what grace they deliver it. But a Iesuite (named Hoghsteen) at *Hornburge* in *Germanie*, vsed his sermon in playner termes who made it no conscience to sweare by God, in despight of the Protestantes: affirming that he would be prone, how they were worse than y^e Diuel. For (sayd he) if I make with y^e Diuel, & blesse my selfe but wth the signe of a Crosse, he wil straight flye from me: But if I make the signe of a Crosse to a Protestāt, by God he wil flye vpon me, & be redy to strangle me.

Another Iesuite being sore hurt (by chace) wth the stroke of a horse: a friend of his, y^e knew his blaspheming humors, sayd to him: this wil make you leaue your swearing: who answered, By the bodye of God I wil take heed hereafter howe I sweare.

Not vnlike to the Abbot whō Barelet (the preacher afoze spoken off) friendly admonished, saying: reuerēt sather may I haue shewed me, y^e you can not talke wthout an othe or rememb^ring the Diuell: who presently answered, what

is he in the Diuels name that sayth so of me? By the bodye of Christ it is not true.

Fo. 263.

A Donke of *Bloise* in a greate rage wished the bloudye fire to the Ass that bare Christ into *Ierusalem*.

Fo. 264.

And another Religious abused by his harlot, cursed the Woulfe, and one hearing hym, asked wherein the Woulfe had offended him, for that (saide he) he deuoured not Christ when he was a lambe. Certaine Jewes being in *Rome* and hearing the Cardinals blaspheme Christ so bitterly, saide, they maruelled how they could beleue, that he dyed for the, & vse such outragious speeches against him, even as though they would spit in the face of God.

Apo. Ste.
Fo. 354.

As what Diuel coulde deliuer moze damnable speeches, than was vttered by a Priest there (his Concubine putting him in a choller) *Al dispetto di quel can che pendena nella Croce*. In dispight of the dog that hanged on the crosse. Oh horrible and hateful words, spoken by the Diuel in the shape of a Priest: and in that place, where commonly no better fruite coulde growe. As Paule the thirde going on his solemne Procession, in the honoz of the *Corpus Christi* daye, sayde in a rage (for that his company marched very slowe afoze him) if they did not make moze hast, he woulde denye Christ and all that came of hym.

Fo. 462.

And the same Paule being told (in open confessorie) that he could not with a safe conscience giue to his kindred *Parma* and *Placencia*, answered that Paule the Apostle did bear suche affection to those of his nation (whom he called brethren) that he desired to be seperated from Christe, to the ende they might be saued: why shoulde not I with like affection to my sonnes and cousins, offer my selfe to damnation, to the end to make them greate and honorable personages? Which kinde of blasphemie is not alone to be attributed to his holynesse, but to the whole genealogie of those triple crowned tyrants, and to all others of the *marke*, if we may iudge their hartes by the *actes*.

The

The same Pope Paule (to ratifie the ruine of his boide) Fo. 582.
sent worde to Charles the first (who was not onely a fauor-
er, but also a protector of their superstition) that if he would
not render *Plesantia*, he would excommunicate him. To
whom the Emperour answered, that he would thunder,
and lighten as loude, and as fast with his Cannons, as the
Pope should thunder and lighten with his terrible excom-
munications: and then (said he) let those that trie who shall
carrie the cause away.

By these threatening meanes they wonderfully terrified
the world: for the very breath of those that with their heeles, did
so Eclipse the bright beames of the truth, as it became as
dimme and darke as their dreames. And if any (at any time
in singlenesse of heart) did arme himselfe with Gods worde
to defend his honour and glory, they would encounter them
with cursing, excommunication, fire, famine, and sword,
and with all the tormentes of Phalaris, Baccus, and Nero,
being still in the combat both iudge & parties. And truly they
had great reason, to keepe this mightie truth, for they feared
(as furious as they were) that if this little light of the Gos-
pell should haue any way in the world, it would in small
time after quench the grosse fire of their greasie hearts.

And now seeing I haue presumed so farre on the curious
follicie, or foolish curiositie of had Deare heares, I (will in par-
don) followe the traine, and deliuer you as many as I can
remember.

One to whom God (by the witness of himselfe) had the-
Fol. 487.
lved sundry speciall graces, deliuered these speeches in his
Sermon of his owne commendations, I can not tell howe
it happeneth (said he) that others of great countenance and
same, are not so wel learned, nor can not preach so profitu-
ly or gallantly as I doe: some say they lacke the knowledge
I haue, and that they are nothing so wise, which I beleue
to be true. For as you can witness, that it is not yet a yere,
since I had neither iudgement, nor vnderstanding, and
now you see me preach to the pleasing of you all. In which

The Stage

Fo. 483.

Fol. 489.

Sermon he proued his chaſtite, by y^e witneſſe of his liſter.
 For (ſaid he) it is reported that I abuſe my continence with
 ſome in my houſe; beholde my liſter (pointing to hit with
 his finger) who muſt needs knowe it; if it were ſo, for I
 paſſe euery night throughe his Chamber to myne; and
 therefore let him ſpeake his worſt and openly if this be not
 true. This ſame Doctor, that in one yere was become
 ſo wiſe, receiued a certayne ſcedule of little ſcroll, from
 the Biſhoppe of Paris and the Officiall, wherein was
 ſet forth the names of ſundry y^e he ſhoulde excommunicate,
 which (by chaunce) he let fall into a little hole of his Pulpit,
 for remembrance whereof he helped himſelfe with this peſtilent
 practice, as one y^e with the loſſe of the Paper, had lykewiſe
 loſt the remembrance of thoſe names whom he ſhoulde ex-
 communicate. And therefore ſayde, I excommunicate all
 thoſe, that are within that hole: and yet in the ende (re-
 membryng himſelfe better of the matter) he excepted the
 Biſhoppe, and the Officiall, who had ſubſcribed to the
 ſame. This gallant, who gloriſied not a little in his rotten
 ſermon before it was ripe (being but of one yeres growth)
 approued in his Sermon Purgatorie, by the example of
 of his Male hoſe, confounding all thoſe that woulde ſaye
 the contrarie: although ſundry others had (by great ſtudio
 and trauell) collected manie authoꝝ, out of great and ſmall
 Doctors, and men from the moſt famous Saint Patrick
 himſelfe, and by the witneſſe of ſundry ſoules that returned
 from thence, and yet the world woulde ſcarce beleue it. This
 holy, profounde, and learned Preacher, ſpeaking of the Lu-
 therans, that ſought to ſhut vp all mens mouthes, by deny-
 ing of Purgatorie, ſaid, I will deliuer a true teſtimonie of
 it, y^e the proudeſt of them all ſhall not reſpoue. Now knowe
 (quoth he) that I am ſonne to olde Maſter Steven, and that
 we haue a fayre place by y^e byſſage of Saint Antonie, where
 riding one Evening ſomewhat late, my Male hoſe ſtayed
 contrarie to his cuſtome, and played paffe, paffe: I com-
 maunded my man to ſpurre him, he answered ſo I doe ſir,
 but

but surely he saith somewhat more than I doe: and then I remembred my mothers reporte, howe she had shewed me that there had bene scene at sundrie times, the appearance of some spirit, therefore I sayd my *Pater noster* and my *Ave Maria*, but my horse fearefully treading, would not go forward, playing still puffed, puffed; and then I added to my devotion, *De profundis*, the vertue whereof, did leade my horse a little further, and when the thirde time he used his puffed puffed, I had no sooner sayde, *Aniue omnes Anima & requiem eternam*, but he went prancing forth without any stay. And those wretches that will not haue vs praye for the deade, and saye there is no Purgatorie, let them goe to my Pale horse, and he shall learne them their lesson.

I would not that this worshipfull father should haue all the honor of these subtilties, for a *Jacobin* (named Duobye) used the lyke comparison, whereby he proued one point, that all the foregone Doctors could not fynde the lyke Aaine for. These Chamelelle Lutherans (sayde he) will not beleeue that the bodye and bloud of Christ is in the Sacrament of the Altar, vntlesse they see it: when you haue a Masse of Uenison, doe you not saye, it is a Masse of suche a thing, and yet se not what is in it: here you haue (quoth he) you grosse beastes, a manifest example to proue your wilfull error.

*Apo. Ste. 1.
Fol. 490.*

A Moncke in *Paris* (named Burdelet) preaching on good Frydaye at the Parishes Church of *Sainte Germain*, shewd howe Christ beeing on the Crosse, and seeing his mother wepe so bitterly, sayde to Saint Iohn, my god Sopheu and gentle Cousin, I commende this poore Gentlewoman my mother vnto you: and laying his hand vpon his breast, he dyd sweare by the faith of a Gentleman, that he woulde be thankfull for it. And so procedyng to the kerte, spake in the commendation of Ioseph of *Aramathia*, howe he came to take downe the bodye of Christ, saying, This was not a man of meane parentage, nor a

*Apo. Ste. 1.
Fol. 491.*

bare

Apo. Ste.
Fol. 497.

late companion, but a Councello; at the late, one of much
honor and credits apparelled in a long gowne, & mounted
on a horse, all couered with blake from the eare to the
hose.

Maister Adrian Begwin (a Curate of Saint Germain in
Noyon) saide to his Parishoners in a Sermon, my friendes
you must haue patience, and beare with my brasse. Byau-
ling at this time, so; I am bid to dinner to a fat Pigge, but
truely if I had tarried, I would haue played the madde man
among you, and haue taught you, *Ronge, rage, chage* with al
the rigger egges of round Robin, which because it hath a
pleasant Emphasis in the French, I leane it in the proper
termes as I founde it.

Apo. Ste.
Fol. 491.

A Pastor of the Iacobins in Bloyse, preaching one daye in
his Court, and taking his Theame against the canillati-
ons of the Lutherans, sayd, they would haue vs toyne with
them to the word of God: by my faith I sweare to you all,
I knowe not what they meane by it, but I knowe wel that
to mingle a little water to a good deale of Wyne, is a good
coniunction: wherat his audience began so hartly to laugh,
that our fatherly Fryer was fayne to say, you haue laughed
ynough: and then after he had taken a new breath, he conti-
nued his purpose, saying, I remember that this great King
Francis being in his good Cittie of Roane, a Gentleman of
his complayned, that there were two clockes in the towne
of such discorde, that when the one would strike 8. the other
would strike 9. which came by the faulte of those that kept
them. And therefore the King commaunded that the clocke
keepers should be brought to drinke together, which done,
their clockes accorded, and their charge went orderly. And
so my maisters, if the King (at the last meeting and conuer-
tion at Poissi) had brought vs and the Hugenot ministers to
haue once drinke together, I beleue, by my faith, we had
nowe bin friendes, and at a good vnitie and agreement:
which made his audience to laugh more than at the first.
But such as desire to heare these kinde of comparisens, no
doubt

doubt but if he adressed himselfe to our aged men that be of good memorie here in *England*, he shall finde of their olde wize, approued among our foregone Fathers as pleasant as these.

It was wont to be a common prouerbe, It is as true as God is in the Masse, which was so generally used, as the world thought there was no article of religion so certaine, nor that there was any lease in the Bible or newe Testament, but it made mention of it. And some (to proue the antiquitie and troth of the same) shamed not to preache that Cayne resembled the damnable Lutherans, for y he coulde neuer be perswaded to heare Masse, where his brother Abell would neuer faile to be at Masse. To the better confirmation wherof, a Priest of *Sauoy*, used to admonish his Parishioners, saying, Take heede you followe not that reprobate wretch Cayne, who would neuer pay his Tythes nor heare Masse as he ought to doe, but rather followe his good brother Abell, who did both with a good will paye of the best, fairest and fattest, and neuer miste daye to heare Masse: whiche argumente if it bee true, proueth that Massing Priestes, were then married: for seeing there was onely foure persons at that time in the world, Adam, Eue, Cayne, and Abell, it is to be beleued, that Cayne saide no Masse, for that he hated to come to it: and Abell coulde not saie Masse alone, and therefore it must needs followe that Adam was the Massing man, Abell did help him, and Eue held y torch, whereby is proued that the first priest was married.

Fo. 433.

Unto this Curate I may compare as a companion, the Iesuit that said in his Sermon, that when the Angell Gabriel came to the Virgin Marie, he founde hir on hir knees, saying our Ladie Pattins: and also that Abraham, Isaac, and Iacob, and other the Patriarkes, neuer layde them downe, befoze they blessed themselues with the signe of the Crosse, saying their *Pater noster* and *Aue Maria*. But if one should demaunde howe they know this to be true, it must passe for currant coine, to answere, he heard it of some great Doctor.

Fo. 434.

Farewell and
be hanged.

Who doubteth of the great superstition, that those dreamed on, who (at the first) framed y sundry partes & patches of the Masse: which wrought & brought to perfect medley, was made moze vendible, than all their trashe besides. By what braines it was deuised, by whose cunning augmented, & by what persons perfozmed, sundry auntient authoritties do witnesse: yet truly no portion of their religion moze to be embzaced for mirth than this: it hath so many pleasant dumb shewes, so many strange mysteries, and so gallantly masked, that during the play, they stande at a gaze, and are amazed, as it were looking for wonders, untill *Ita missa est*, biddeth them *Valete, & plaudete*. Although the glozy of this game was so great, as al knies bowed at the hearing of it: yet in the best world, & when it had most credite, there were some of al sozts, could say it without Booke: and euen the passing mates themselves would sometimes iest at it.

Fo. 357.

As a Priest in *Louein*, (named Sanders) confessed he knew not the deuision of Masses, for all soules, & for al saints, &c. But for a common Masse he coulde course one, and it were for the Diuels good grace. Much like the good fellow, y had sir Iohn come and say Masse, in the name of a hundred thousand Diuels: for his Maister was angrie. And as a Gentleman of *Lorraine*, who loued the Masse well, and knewe his sonne did not greatly like of it, said to him: To Masse in the Diuels name, to Masse, his sonne beleuing that his Father spake truer, than he winned for.

Apo. Ste

Fo. 352.

A poze Priest in a billage, not farre from *Amsterdam* (in *Hollande*) findyng in an olde Almanack, *Sol in Cancro*, witten with red letters, suppoled it had bene the name of some solemne Saint: and therefore endeuored to searche out what Masse shoulde serue for that day. But in the ende, when he had well turned and returned (twice or thrice) his Masse Booke ouer, and coulde fynde no suche Saint there, he sayde, what a Diuell is this for a Saint: Wherevpon he concluded (in choller) thus, *Sol in Cancro, Sol in Cancrus, nec est virgo nec martyr in, venite adoramus*: which bycause it hath

hath no god grace in the English, I leane it to maister parsons exposition, and will for his better credite accompanie him with his owne Countrey man, a Priest of Dort, whose ignorance was such, as he knewe not what was ment by the name of Lutheran, whether it were the name of a man, or of a beast, or of any thing else: for being so called, (by cause he sayde *In nomine Patria, & filia, & spiritua Sancta*) he so grieved at it, as he desired his friends to shewe him what that name myght signifie, who perswaded hym, it was a disease tenne times worse than the Leprosie: whereat he took such a conceite (supposing it to be some unknowne maladie) as he sent his water to the Whistons, willing him in any wise to sende him worde if he were not sicke of a Lutheran, and to shewe him the remedie.

These morrow passe mates (who commonly had more good fellowship in them, than either witte or learning) were endowd with one special conditio, worthe to be commended, for they had Passes of all sortes, for all diseases, of all pates, and for the humours of euery man: and therefore they knewe (if they dyd not vnderstande it with spede, to those that loued a shorte grace) what fauour they shoulde haue of them. As certayne Gentlemen of France, blessed their Chaplaine, who hauing hast of their iourney, desired the Priest (in lieu of a hunting Passe) to giue them the Passe of a Souldier, supposing it to be one of the shorrest. The Parson perusing his Pastas, coulde not fynde anye Gospell that made mention of men of warre, excepte in the Passion, where it is written, *Cum fustibus & armis*, with Clubbes and other Weapons, &c. And therefore brought the whole Passion in his Passe: which made his audience in such a rage at hym, as they cursed both the sacrifice, and the sacrificer: for they were booted and spurred, and their horses readie to founde at the Church doore, staying for them. The onely madnesse that holdeth the world in this passing frensie, consisteth in the vaine hope they haue to see their friends out of Purgatorie: whereunto they

Fol. 620.

they haue some reason, when the *Memento* of one Masse alone (and at one instant) deliuered. 99. Soules from thence. And the Parson being asked why he leste an odde behynde, answered, that if the clappe of the Church window had not so sodainely started him, he would haue performed the iust number of a hundred.

Fo. 463.

And if it may be tollerable (among so many bad matters) to recite one part played by a *Prionost* in *France*, yet persistered by an opinion of the Masse, I wil shew you the historie. This Magistrate meanyng for money to saue a notable Theefe, and to auoyde the slander in iustice, caused an honest poore man to be brought before him, whom he saide he had long sought for, and that he had committed such & suche sundry crimes worthy death: the poore soule standing vpon his innocencie, stoutly denied al. But this *Prionost* resolved in his wretched purpose, perswaded him, saying, if he did confesse it, he would cause so many Masses to be said for him, & so his soule should be sore of Paradize: but if he denied it, he should not withstanding be hanged and goe straight to Hell, for he would suffer no one Masse to be said for him: the poore man hearing of hanging and going to the Diuel, was greatly afraide, & supposed if he must needs die, it were better to gaine those Masses and goe to God: so in the ende he answered, that he did not remember he had committed any such faultes as they charged him, but if they knew it better than himself, & that they were assured it was true, he would (so the Masses might be sayd for him) take his death in good part: who had no soner spoken that word but he was caried to execution in the place of the theefe. The perswasion of the Masses to keepe him out of Purgatorie led this innocent to his death.

Fol. 147.

To the maintenance whereof Erasmus reciteth holue a Pest on All Soules, night fastened to the bodies of sundrie small Crevices certaine ware-lightes, scattering them among the graues in the Churchyarde (which seemed verie

terrible to behold in the dead of the night as all the lookers on were astonied at y^e feareful and strange light of it, wher-
vpon this Priest in his Sermons published that they were
the spirites and soules of such, as sought to be deliuered fro
the pain they endured in Purgatorie, by Masses and almes-
deedes, which craft was shortly knowne, for some of those
spirites were found with their Candel cleaning to them:
and that vnripped the packe of this Popish knauerie.

And the same Erasmus in the two and twentieth booke of
his epistles, sheweth further how a night ghost was coniu-
red: for (sayeth he) there was a certaine Priest that helde
his place in the house with him, who had good store of mo-
ney; and to the ende to drawe somewhat from him, he lap-
ped himselfe in a shote, and towardes midnight entred by
Chamber, counterfaying a spirite: the woman y^e was wise,
perceyued in part the mistery, and therefore caused another
of hir kinsmen the nexte night to come and lye secretlye in
the Chamber by hir: who in lieu of a coniuering booke brought
a good cydgell, filling hys heade with drinke to be the har-
doper: the spirite appearing (as afoze) beganne wyth hys
fearefull noyse pitifullye to cry, when the Coniurer (who
had not yet digested hys wine) sodainely sette vpon him,
and so basted hym on both sides, saying if thou be the Diuel
I am hys Damme, as he had vtterly spoiled him if he had
not the sooner discovered himselfe.

*Erasmus lib.
22 of his Epi.*

In the yeare, 1569. there was in *Ausburge* in *Germania*, *Apo. Ste.*
certayne seruants belonging to one of greate worshippe, *Fol. 147.*
who made no accounte of the subtle secte of the Iesuites,
wherevpon a soule of the same feather, promised they
M^{ay}ster hee woulde easilye remove that opinion from the,
to the performance whereof, he disguised himselfe into
himselfe, and putte on the habite (of hys firste founder) the
Diuell: And after hyding hym in a corner of the house,
to the whyche place one of the mayde seruantes by hys
M^{ay}sters appoyntment was sent, this Iesuite in the forme

H. iij. of

The Stage

of a diuel so feared hir, as she had like to haue gone oute of hir wittes: whiche she presently repoꝛted to one of hir Masters men, perswading him in no case to come neare that way. The felow notwithstanding thought to proue whether hir feare proceeded of any assured cause, wente to trye it: vppon whome this Iesuite diuell, or Diuell Iesuite (in the moste horriblest manner he might) fastened his counterfaiſte tallants. The fellowe partly prouided afoze (loking foꝛ some such mater) drew out his dagger, & wrought a myracle, by killing of the diuell.

Thus you may see, that the opinion whiche euerye one had in their holinesse, furnished them with all diuelliſhe inuentions to maintaine the same: And therefore we ought greatly to reioyce (in God and our Quene) that the true profession of the Gospel hath so opened the eyes of Eng-lande, that we may beholde all their abuses, in their perfect kind. Foꝛ now God wil not suffer, that such (which purely (in faith and sinceritie) call vppon his holy name in Iesus Ch:iste his son) shall feare or doubt any of those damnable deuises: where befoze they were wont (by their daily familiaritie with the Diuel (to haue him continuallye conuerſant among them:) practising by spirites (his instrumentes of darkenesse) to holde the worlde in blind errors. Whiche a Protestant alleadging to a Papist, foꝛ the better signe and token of our true profession, sayde: You maye the ſoner vnderſtande by this, that our religion is good and sound doctrine: Foꝛ ſince Gods word was preached among vs, we haue not ſene nor heard of any night ghoſts to trouble vs. The other ſuppoſing this argument to ſerue beſſe foꝛ his purpoſe, replied, ſaying, it is rather a token that God hath taken his grace from you, foꝛ that nowe the Diuell hath no moze to do, conſidering he doth accompt you al his owne. Alleadging this example, written by Eneas Silvius ſometime Pope Pius the 2. whiche hee tooke out of the Legend of Saint Benet, and the hiltorie is thus: Saint Benet traualled to a Conent of Monkes, where

where he founde a heape of vncleane Spirittes combatting with the holy fathers of that place: and all to remove them from theyr good workes. Sainte Benet at another time returning to the Abbey, found an euil spiritte sitting idely wagging his legges, and beating his heeles together with cold: whom he conured to shew him the cause of hys idlenesse: he answered, we are to make wars wpth Cloystermen and such as be the seruantes of God, and not against those whose dreames, trumperies, and blasphemies do already serue the Diuel.

This was well applyed, if Sainte Benet had bene by to haue paraphrased further vpon it: for none wil deny but that the subtiltie of the Diuill is suche, as he seeketh to encrease hys kyngdome by all the meanes he may: and howe can hys glorie be greater, than to keepe that carefully which he hath gotten cunningly: And also it is a general rule, that a conqueror doth triumph in nothyng more than in holding in due obedience, those that are become his vassals, which must be by the presence of him selfe, or by his chiefest ministers. And seeing the Diuel wanteth no experience, hauing as much foresight as so proude a Spiritte may haue if we be so assuredly hys owne as that Papist would make vs, he woulde not be from vs in person as a friend to saue vs, or in power as a zealous foe to lose vs, considering y^e holy league (so termed) by the consent of so mightie Papists, haue promised to make vs reuolt (if it be as y^e pettie Papist sayeth) fro him. But, as it is only natural reason that those grosse creatures of the Popes desire to be satisfied by, so in reason they know it is as much wisdom & pollicie to keep, as it is prayse & glorie to get, whiche in my opinion, y^e Diuel woulde forese as a principle, if he held vs so dear, as this his darling (winning y^e gale, in his own conceyt, wth one stroke) alleageth he doth: & therfore it is to be believed, y^e Diuel wil not diuel but where he hath some interest, and may be welcome: And y^e which is most true, the Pope his best beloued, as he cannot forbear him, so he dare not spare him so far of,

seeing

seeing Gods warriors are comming with a rolling trench towards him. And as in al martial marches, there are euer some straglers, who care neither for Country, Captain, nor cause, but follow only to pray upon the spoyle of others: so the Papistes of present time, that seeme to muster under the banner of true Christians (vered with the frensie of these forlorne spirites in the image of Englishmen) come roggng and stragling among vs, (as a newe founde Iesuite of late did) who couet nothing more than the ruine of theyr Country, that they mighte (with the Diuell theyr Maister) haue a part in the bloodye bottie. But to proue indeed, howe Satan the chiefe Maister of sinne, dare not be where the word of God is truely taughte, the sacred Scriptures in euerye tert doe testifie: As in Mattheue the 8. Marke the 5. Luke the 8. Paule. 2. to the Corin: 6. Chap. 11.

Although the inuention of man be greate, whose proude iudgement hath presumed on many things: yet truly, his iniquitie (in his owne nature) did neuer deuise a more damnable blasphemie against God and his Saints, than he wrote entituled *Legenda Aurea*. Wherein there are many passages so far from *Decorum*, that if the reader be tender harted or squeamish stomacked, it will make them seasicke to peruse them.

As for a first example: frater Iuniperus (whom Saint Francis helde for a very holy and most perfect godly man) would to shew his singlenesse in deuotion be cooke one daye to the whole Couent: where setting a great Caudron of water ouer the fire, he put therinto certaine Bullets, neither plumed, drauene nor washed: and al other kinde of flesh as wel freche as faulte, with sundrye sortes of Hearbes, and with Pease, beanes, and al maner of Pullets, picking nor cleansing any thing. And hauing boyled al this braine broth together, he serued it in the same comely sort to his company: which was taken so; simplicitie sake to be the true part of a saint.

The same Iuniperus, being (in respect of his deuotion) layde in a good bedde and a sayre payre of Sheets, dyed

so dungnise them with dirt, as his hostesse was faine to take it for payment, without a farewell. These two religious partes, were to his singular praise (for simple holinesse) set forth, in the Conformities of Saint Frauncis, in the 62. and 63. leaues. Whiche honeste histories are there recited, to shewe the humilitie of this holy Fryer. And it may be there was moze mysterie in the naturall course of those Crucifixe Commo:ants, than in anye other common Arcatures: For Fryer Ruffin (mentioned of in the same Booke) made the Diuell moze afraid, by threatening that he would vntruste a point in his throte, than with al the holywater he had: which argueth, that those grosse mates fed on some sacred substance: otherwise, the Diuel would neuer (with such feare) haue fled so fithie a perfume.

Fol. 95.
Where it is
shamefully re-
cited in plaine
sermes.

Wardon me good Reader, for my vndeceit speeches, for I muste accommodate my termes in parte to the purpose: And it is an olde Proverbe, that it is hard to apply honest words to vn honest workes; and as Chaucer saith, a plaine tale muste haue plaine termes. Who can forbear to laugh and reade the life of Saint Dominike, howe he besieged certain Diuels within the body of a man, fro whence he woulde not suffer them to departe, befoze they had giuen him pledges to returne no moze thither: And howe Saint Frauncis to proue his virginittie did strippe himselfe stark naked befoze the Bisshoppe of Assise, and gaue the Bisshop his breeches for a relique.

In confor. 211

Euē as he was, so were his Disciples: for Fryer Leonard comming to the gate of Niterbe, pulled off all his apparell, putte his breeches on his head, and hys shytie, with the reste of his clothes, he bounde vppon in a sardell and hanged it about his necke. And in this braue beastlye sorte he passed throughe moste places of the Citie, enduring (in the meane time) all the shamelesse mockes that might be. And in the same naked shewe he went to the Abbey (a felowship of hys owne Fraternitie) where they cried vppon him for this moste impudent parte: But thys

Fo. 62.

I.

god

god fricr was so clothed in Holinesse, as he made no accompt of all their reproches. You shall likewise finde the greate wisdom and granitie of that Arche Saint Francis himself in the 114. lease of his Conso:mities, how he saluted floring fowle, spake to them, & called the his brethren, commanding them to heare the worde of God, whereat they reioyced so much, as they stretched forth their necks, and opened their billes, and behelde him very attentively: And after the Sermon, he passed through the middell of them, and then gaue them leaue to departe in peace: which they did with great deuotion, diuiding themselves into foure parts, whereby they did signifie, that the orders of Saint Francis should passe, & be placed in al quarters of the world: and that he should be renowned on the earth aboue all other professors. Also that Saint Francis and a Pytingale did sing together a whole day the one answering the other. And in the lease 114. is mentioned, howe by making of the signe of the Crosse onely, he charmed a madde Wolfe, that had hurte manye, and concluded thys bargaine with him, saying, my brother the Wolfe, thou shalt promise me, that thou wilt be no moze so rauenous, as thou haste bin, and I will warrant thee, that those of the Citie shall fede thee: whiche the Wolfe affirmed to hold by enclining his head to him: and for his moze faith & credite, he gaue his right fote into Saint Francis hand, who commaunded the Wolfe (as his god brother) in the name of Iesus Chyiste to goe with him, which he did. We reade likewise of many other Saints that had a speciall felicitie to be conuersant & to deuisse with beastes, but I beleue that the fraternitie and felowship of Wolves, was onely peculiar to Saint Francis. Is it not a mockerie to reade, that Saint Macaire did 7. yeres penance among thornes & bypars, for killing of a flea: And who can forbear to laugh at an other part of Saint Dominike recited towards the end of his legend: which is, that a Nunne named Mary, hauing a griefe in hir thigh, that had greatly troubled

Fol. 149.

hir the space of five months, (& in the end acknowledging
hir unworthines to pray to God, or to be heard of him) she
prayed to Saint Dominike, that he woulde be a mediatour
betwene God and hir, that she might recover hir health.
After which deuotions, Saint Dominike came to hir in hir
sleepe, and with an ointment that he toke from vnder his
Cope (which was of excellling sauor) he anointed hir thigh
& made hir whole: And when she asked the name of so
ueraigne a remedy, he answered it was the ointment and
balin of Loue. For the further iudgement thereof, I leaue
it to the discretion of the reader, whose imaginatio, I sup-
pose, wil ioine with mine: which trulpy is no worse, than
same that was betwene friendly S. Frauncis, and louing S.
Clare mentioned of in the 84. leafe of his Consozmities.

We haue the like historie (thoughe more blasphemous) *Sprengers*
published by one Sprenger, an Almaine Writer: who ha-
med not to put in print, & where a Iacobin named Alaine,
did forge our Ladies Psalter, she, in recōpence of it, came
to his chamber, & made him a ring of hir haire, wherewith
she married him, & how she kissed him, and offered him hir
paps to play with, & that she was as familiar with him,
as any wife coulde be with hir husband. In the Legend
of S. Germaine is shewed how the king of *Denmarke* deny-
ing to him and his company lodging, he was fain to seke
it at the sheatherds hand, who receiued him gently, brou-
ghte him to his house, and hauing but one Calse did kil it
for S. Germaine and his company, that were like to perissh
with hunger & cold. But after supper he caused the skin &
bones of y^e Calse to be brought together to him, wherby-
on when he had made his prayers, the Calse did rise into
his first proportion of life againe. And the next morning he
went to the king, bryng great & grosse speeches vnto him,
commanding him out of his kingdome, & established the
cowherd in his place, which he & his successors enioyed for
euer after. He that desireth to heare more of these fables,
shall find his fill of them in the Legend of y^e Saints liues:

Nicephorus.

where this, & much worse matter is written for a truth of them. And also Nicephorus reciteth, that many yeares after the death & burial of S. Iohn Chrysostome, his body did dayly speake, & would both aske & answer to questions. And that the Emperour Theodosius did write letters to him. But the Booke called the Conformities of S. Francis with Iesus Christ, mentioned of so oft afore, was neuer compiled without the aide and consent of the Diuell himselfe: For, one of the greatest myracles that Christ here on earth didoe, was the raising of Lazarus from deathe to life: which was as common and easie to S. Francis and his Disciples, as it was to drinke a glasse of Wine. And S. Francis vsed it as a spoete, to kil: to the end he would shew his power to quicken againe, as is recited in these proper wordes, in the leafe 120. *Locus est dictus de Nuceria, in quo beatus Franciscus fecit illud insigne miraculum, quod cuiusdam medici filium primogenitum prius occidit, & contritum suscitando restituit.* The valor say they of Christ, was nothing comparable to the myracles of S. Francis: for Christ was transfigured but once, S. Francis 20. times: Christ changed water into wine but once, he thrice: Christ suffered the grieve of his woundes but a little while, he whole two yeare together: And as concerning myracles to make the blind to see, the lame to goe, and to drive Diuels out of the possessed, Christ cannot compare with S. Francis and his followers. For they haue giuen sight to more than a thousand blind, they haue restored the limmes to more than a thousand lame (as wel men as beasts) and they haue forced the Diuel to fye out of more than a thousand menne and women. Is it possible that any Christian eare coulde heare them preach these horrible blasphemies in open Pulpit, & not spit in their face, or rather teare them in peeces: Yea, when they were not ashamed to conclude, that Christ was but a counterfaiete to S. Francis, and in these damnable termes, that he was not worthy to pull off his hose: affirming with full gorge, that he did far extel & surpasse the Apostles,

Apostles, the Saints, & al the Angels: And in the 17. lease it is said he was a Patriarke, a Prophet, a Poete, a Par- tyte, a Doctor, a Confessor, a Virgin, an Angell, & a Saint most conformed to Iesus Christ. And in so. 49. they name the 12. Apostles of S. Francis, *Petrus Chatanei*, *Iohannes de Capella*, *Philippus Longus*, &c. And as Iudas Iscariot was re- ieeted out of fellowship of the Apostles, for betraying their Maister Christ: so Iohannes de Capella was deieeted from S. Francis, because he was proued to detest his profession. And further, they do ascribe vnto hym the title of Iesus of Nazareth King of the Iewes: For firste they inuested hym wth the title of Iesus, because he was in nature, qualitie, condition, and conformitie, moste like vnto him: And of Nazareth, for that he was a moste pure virgin: They cal- led him King because he kept both the inward and the out- warde lawes: And for that he was full of melodie and ioy, solliciting all the world to the prayse & honoz of God, they sayde it was a speciall signification of the Iewes.

Beholde the conclusion of this most diuellishe and infer- nall inuention of the Popes Saints, which ascended to y highest degre of most vngodly blasphemie.

It is no maruel though they helde him (and others hys like) in that cursted credite: when they so bewitched the wits of all men, as they thought no reuerence too much, to be (with great deuotion) done, to any parte or parcel of them: yea, and it were but to a patche of their apparell. As at Tryer in the Abbey of S. Symon, they helde the Pan- taphles of S. Ioseph for a great relike: And at Aix in Ger- manie his breeches, and our Ladies smocke: The smocke greate ynough for a Giant, and the breeches too lyttle for a Dwarfie: And in some places they reuerenced for relikes their pottes and their spones: And at Genes they honozed the Asses taile that carryed Christ: and in Loraine the holy Hay that was in the racke where Christ was borne: At Axles among the Augustines, at Vigand in Langue dock, and at Florence the stones that stoned S. Stephen were hadde in

A. 14.

great

great price: They also honozed the Arrowes that were shot at S. Sebastian in *Poitiers*, and at *Lambeske* in *Prouance*. And in my opinion, seeing the Stones and arrowes were accounted so holy, the Archers and Stone-casters were woꝛthy some gloꝛie.

But to the ende the Reader shal not muse ouer much vpon these subtleties, to shewe that the world had no eyes, neither in their heads, noꝛ in their vnderstanding, but as willingly oꝛ wilfully blinde suffered themselves to be led into all absurditie: I wil recite a certaine hystoꝛie, whereby you may the better beholde their simple follie.

Fol. 612.

When Nicodemus toke our sauiour Chꝛiste from the Crosse, he saued so muche of hys bloude as filled one of the fingers of his gloue: with the whiche he wꝛote sundꝛy myꝛacles. By reason whereof, being hardly persecuted by the *Jewes*, he was compelled in the end to conuey it awaꝛe by a maruellous meanes. Foꝛ he didde wꝛite in a peece of parchment, al the myꝛacles he had done, with the whole circumstance how the misterie shoulde be vsed, and closed the bloud with the parchment in the bill of a bigge water fowle (foꝛ my Authoꝛ maketh no mention of his name) and hauing bounde it and trimmed it in the beste manner he myght, he caste it into the Sea, and commended it to God: Whose blessed wil was, that after this Saint Bill (by the time and terme of 1000. oꝛ 1200. yeares) had sayled thꝛough al the *Westerne* and *Easterne* seas, it shoulde in the ende arrive in *Normandie*, where at this day both stande the *Abbey* of *Bill*: And being by the boysterous billowes caste ashore among other baggage, on a heape of bushes, it hapned a good Duke of *Normandie* (one that was a founder to such follies in those daies) to be hunting of a Hart in those quarters, where sodainely he hadde losse bothe *Dære* and *Dogges*, til at last he spied them befoꝛe thys bushe all on their knees, the Hart first, and the houndes harde behinde him: and as some wꝛite, they were at theꝝ prayers. This sight moued the Duke to greate deuotion, who reuerently soughte

sought the place, where he founde thys pretious Bill with the contents thereof: whych caused him to build an Abbey in the honoz of it, naming it the Abbey of *Saint Bill*, where this beautifull myracle is yet to be sene, adorned wpth such sundrye riches, as this Bill doth now sene a number of bellies.

Here is to be noted, howe evidentlye and impudentlye they didde mocke the poze Idiots in that age: For, when they did opt the shop of their shamelesse relikes, how boldly would they brag of their rotten merchandize? As behold here in this vial the bloud of our sauour Christ gathered together vnder the Crosse by the virgin Mary: And in thys other vial, is the teares of our Redemer, that hee dydde shedde on the Crosse, when he behelde his pitifull mother: Here is the milke of our Ladies breastes, the haire of his head, and the swabbling bandes wherewith she firste rolled Christe at his byrth: And in this bottle (whych may not in any wise be opened) is the very breath of Iesus Christe curiously kepte by his mother ever since hee was a lyttle one.

As a Priest at *Gene*, returning from *Iewrie*, affirmed he brought wpth him of the same breath, and from *Mount Synay* the hoznes of Moses. These shamelesse shewes of theyr trumperie, if anye did finde faulte or speake against them, he was condemned for an heretike: For it was (they wold say) allowed and confirmed by the Popes Holinesse, to be most true, and therefore damnable to thinke the contrary. I leaue to recite their infinite stoe of trash, which by their runnagate Pardoners were made as vendible as these.

As one that carried about the relikes of *Saint Hubart* (so *Fo. 555.* iustifie the vertue of them) halshed not with mosse blasphemie to affirme, that if the holy Ghost were bitten with a mad dog, he wold come to *Saint Hubart* to be healed. Among this rabblement of Reliques, I must needs intrude *Fol. 559.* one myracle performed in the person of a Iesuite, who, to obserue the straight lawes of their religion, had his Con-
cubine

rubine close in his bed to help him say his Mattins at mid night: And his boy or Houice coming vp in the morning (by chance they both asleepe) he saw sence naked saite hang out of the bed, whereat he was so amazed, as he sodainely put his head out at the windowe, and mainely cryed: ho, come see a myracle, for my Mayster hath the sence legges.

And further, to shewe their anabozitie for the proue of their Images, which they honozed with reuerence due only to God, it will euery way appere to be as bad & as absurd as y rest. For a Legate of the Popes to the orientall Churches, didde alleadge for Saintes, the terte of Moses: God created Man to his owne Image: and therefore hee affirmed, we ought to haue Images: An other to proue that Images muste be vppon the Aulfaire: brought in the 5. of Mathewe for a witnesse: where Chyriste sayeth, that none lighteth a Candle, and couereth it with a bushell, but setteth it vppon a candle sticke, to light al the house with. An other alleadging, that the sight of Images was profitable, bringeth the 4. Psalme for proue: The sight of thy countenaunce, O Lorde, is marked vpon vs. And Theodoros brought in this sottletie, It is writtten, that God is marvellous in his Saintes: And therfore he would haue vs to contemplate his gloze in Images: And one affirmed this similitude, that as the Patriarkes bled the sacrifice of the Infidels, so Christians ought to haue Images, in lieu of their Idols. Here you may see their saire allegations, approued by some of their generall counsels and preached in their common sermons: by which places of Scripture they abused sandie of god capacitie and iudgement: And yet the simplest might see how farre they erred from the true meaning of the Text.

A Sorbonist Doctor, named Demochares (of late yeares at the Conuention of Poissi in France) pleading in the defence of Images, agaynst a minister of Gods worde, when he was sette agrounde and salve hys owne overthrowe, he shamed not to take holde on this allegation: that

gation: That the Church of Saint Benets in Poissi was builded in the time of Saint Denise, and there was images in the glasse Windows: Ergo there were Images in Sainte Denise time: you haue wel answered sayd the Minister, with a good grace like a Doctour, and with matter sufficient, pertinent to the purpose: but that the best substance of your brittle authoritie is altogether of glasse.

With what sorts of superstition dyd they leade the world when they made so deare sale of these fantastike sightes, or rather infernall vanities, compelling the simple people sometime, to honoꝝ the presence of hys image here, whose soule was with the Diuell elsewhere: As an auntiente Doctour writeth, *Multorum corpora adorantur in terris, quorum anima cruciantur in infernis* How were they blinded with the filthy and most stinking sinne of Idolatry, when in time of most perill, and at the instant of their deathes euery one had some peculiar Saint to call vpon: and such they were commonly, as in theyꝝ liues they did most deuotion and honoꝝ vnto: cleane forgetting God in the merite of hys sonne Iesus Christ. As Erasmus making mention of a shipwracke, sheweth, that when the maister of the shippe saw no remedie but the losse of all, and willing euery man (passengers with him) to prepare to dye, declaring the assured perill they were in, some called vpon one Saint, some vpon another, euery one according to y^e hope he had in theyꝝ priuate help: and one among the rest desired hys S. Christopher to remember hym, promising, that he would present him with a Taper light, as long and as great as the Masse of the ship: another standing by & hearing his offer (who knew his termes and state very wel) said, how canst thou performe thy vow, when al y^e welth thou hast is not worth so much ware as y^e Masse is big: to whom he replied, speaking it softly (that S. Christopher shoulde not heare hym) saying, hold thy peace friend, I will promise much to haue his helpe now, but if I get once to shore, I will scant giue him a Candle as big as my finger.

Erasmus
Coloq.

R.

Pos

The Stage

Apo. Ste
Fo. 118.

Not much vnlike vnto this was y^e pleasaunt parte of a Tayler of *Florence*, who had a long time (with great deuotion) honozed the Image of Saint Baptist, and one daye on both his knees, he hūbly desired to know whether his wife (at any time) had wantonly abused him, and what fortune should folow his only son. A yong Pouice (trayned vp to al knauishe toyes) happened to ouer-heare his petition: who stepped behinde the Altar, and sayning the voyce of Saint Iohn, aunswered him: My deare friend and faithfull solowyer, for thy long reuerent worshipping, & deuotion thou haste done vnto me, I will truely tell thee: thy wife hath ofte hozned thy head, and thy son shal be shortly hanged: wherefore departe in peace, since thy prayers be hearde: whereat our *Florentine* entring into a great rage, did rise & toke his leaue wythout a farewel, but when he was a little past from him (vsing no reuerence of Cappe or knée) he turned and saide: what art thou for a Saint: the Pouice aunswered, I am thy Saint Baptist: My Saint (quoth he) thou art the diuel, a lier, foule mouthed, and a slanderer, which thou hast vused from the beginning. For that babling false tong of thine, caused Herode worthyly to cutte off thy head. I haue prayed to thee this 25. yeare and haue offered more light before thee, thā I am worth: But now holding by his fist towards him, & offring him the *Italian fig*) I wil see thee hanged, as y^e wast headed, before I wil come to thee againe.

Matthew
the. 14. cha.

Apo. Ste
Fol. 576.

A certaine Cooke in *Florence*, accustomed to make his ordinarie prayers & Candle offrings to a very yong Image of Christ, entertayning himfelle in his grace the space of xx. yeares: about which time, it fortunēd a Tilestone to fal frō the house vpon his childes head, & wounded him to the death, which the Father perceyuing, came to hys yong S. Christ, & brought him a sayze ware light for a presente (where hee was wont to offer only a tallow Candle) vsing this prayer: my most swete litle Lord Iesus Christ, I pray thee restore my son to helth, thou knowest it is now more than xx. yeres since I first faithfully serued thee, during which time, I ne-
uer

ner desired any pleasure of thee, but now, seeing my son is in
 danger of death, I am come to commend vs both vnto thee,
 desiring thee to helpe him, as wel for the deuotion he bears
 thee (being yong like thy self) as for the continuall seruice I
 haue done thee. After he had ended these prayers, he wente
 home, where finding his son deade, he returned in a surie to
 his little Christ, to whom (without anye knee or curtisie) &
 with his cap on his head he said, I do vtterly renounce thee,
 with assured promise, that thou shalt neuer see me more : I
 haue with true deuotion serued thee long, and neuer requy-
 red any good turne at thy hand til now: and thou hast both
 denyed me and deceiued me. I confesse I ouer-late finde my
 own folly, for had I done halfe the seruice to the gentleman
 that good old Wode thy Father that stode by thee, as I haue
 done to thee, I am sure he wold not so childishly haue refus-
 ed me. And one thing more I will promise thee, it shall be a
 warning for me for euer hereafter, to haue to do either w
 thee, or w any boy for thy sake, adding this prouerbe *Chi's* *Apo. Ste*
vn pacia con fanciulli, confanciulli si ritroua: He that hath to do *Fo. 577.*
 with children, shall be childishly handeled, which may well
 agree with this that folloiweth : For where one praying to
 our Lady (with hir little infant Christ in hir armes) hadde
 hys answere made in a childish voyce (by one that stode be-
 hinde hir Image) whyche lyked hym nothyng, and indy-
 gnyng by the voyce that it was not the mother that
 spake, but hys sonne, sayde, holde thy peace prettie babe
 hold thy peace, & let thy mother speake who hath more wit
 than thy selfe.

But the *Burgonion* vsed brauer speeches to a yong Cruci-
 cifixe, son to an old that had almost killed him, for he com-
 ming into the Church, and seeing a fayre yong Crucifixe
 made wth a smyling countenaunce, and set in the place of
 the olde, he sayde to him: it is not thy dissembling face, nor
 all the flattering shewes thou canst make, shall deceyue
 mee, for I wyl neuer truste thee : And I warraunte
 B. ij. if

Ap. Ste.
Fol. 577.

if thou liue to the age of a man, thou wilt proue as false as thy father, that meant to murder me. Not muche vnlike the speeches that a Flemish vsed to a rōde in *Rochel*, though in another sense: for he comming thither to sell Herring, and finding a badde Market for his purpose, he wente into the Church, where seeing the Rōde wyth his head hanging on the one side, and looking verypitifully, he sayd: ah good Lord, didst thou (likewise) bring hither Herring to sel? These Histories do witnes, that as the Pope & his prelacie, brought all the world into damnable Idolatrie, touching the worshipping of Saintes, so it seemed that some in all ages, wold shewe those Idolles their Lessons, when they pleased them not.

Fo. 578.

As not long since the inhabitants of a village called *Neutonne* by *Paris*, for that they vines were frozen on Saint Georges day: did not alone speak bold & opprobrious words vnto hym, but presumed on his person, and threwo hym into the riuer of *Seine*, to the end he shoulde be as wel frozen as their Vines, which act was so much the more hardye, for y they durst attempt it against him, who is a Mars among all the Saints.

Fo. 467.

And a Fryer in *Artoys* in *Henaulte*, Preaching of the Statue of golde, that Nabuchodonozor caused to be set vp, wherof Daniel maketh mention in hys thyrd Chapter, he sayde, this Image was as great a villayne as our Sainte Eustace is, but he was all of Masse gold, I woulde to God our Saint Eustace were so to.

Wherby, as we may see that some would be fauise with theyr Saints, so truely in al worlds there were that would touch their Hipocrisie with termes apt for them.

Apo. Ste

Fo. 578.

For Laurence de Medecis who knew the best honor due to theyr desert, being asked by the *Turkes* Embassadour how it hapned he could not see so many mad men, fooles & Idots, passe through the streets of *Florence*, as were commonly to be seene in *Caire* & other Cityes of hys Country, he answered, we hold them all enclosed in strong houses, euery one according

according to the qualitie of his madnesse or frensie : where-
upon the next daye (accompanying him out of *Florence*) he
shewed him a number of Monasteries, which he said were
places for their fooles and mad men of all sorts, and were
called Monkes, Friers and Nunnes. All this is nothing,
nor that which hath bin published by our predecessors, a-
gainst the pettie sort of the Cleergie, in respect of that which
hath bin spoken against the Popes their owne persons.

For Pasquin from the beginning and even at their doores
would touch them so to the quicke, & decipher euery small
artier or baine of the so naturally, as no Anatomiser could
doe better : whose skill was the more, for that he was ac-
quainted with the best witted, gentillest spirited, and most of
iudgement in al *Rome*. This Pasquin to shewe in one word,
what the whole *Etimologie* of the Popes vertue and name
did signifie, fained to die in dispaire, of an unkindnesse, that one
had slandered him. Why (quoth his friend) haue they cal-
led thee. Thiefe, murtherer, or poisoner: he answered no, but
they haue termed me much worse : haue they called thee a
robber of Churches, a killer of thy Parents, a Souggerer,
or an Atheist : Alas no said Pasquin, they haue touched my
credit with a worse report than all this. His friend grieved
to see him in that wofull case, denined at all the greatest and
most infamous names that could be deuised, he still affir-
ming it was worse, and so bad, that I knowe you can neuer
gesse at it: Why then said his friend, I pray thee shewe me
what it is, that hath brought thee into this dispaire : In the
end Pasquin belittering a deepe sigh, answered : alas & twice
alas, they haue called me Pope : confirming the sayings
of Pope Leo the. 10. before mentioned.

For the same Pope, reprobued by certaine of his Cardinalls
for his euill gouernment, and hatefull life to all men, (as one that was
wonderfully chaunged, after he became Pope) answered : if I be euill
giuen now, it is you that are in the faulte, for it is your selues that
haue made me as I am. They wondring at these words, desired to know how
that

that

that

that might be: Because (quoth he) you haue made ine Pope, and I haue in my owne person by pꝛofe tryed it, that it is impossible to bee Pope and a good Christian together, and to dwell both in one skinne: which is easie to bee belieued by the course of their whole lyues, who would prophane (as well by their woꝝkes as their woꝝdes) those things they accounted most holy.

Fol. 586.

As Pope Iulie the. 12. who did cast into Tyber the keyes of Saint Peter, and toke in hand the sword of Saint Paule, iustifying that the keyes in regarde of the sword was of no value or foꝛce, to maintaine his warres with. According to these verses following.

*Quum tibi non atas habilis sit Caraphe bello,
Et castris habeas cognita claustra magis:
Quum decet miles bellig. pecunia neruus,
Quis te precipitem, cogit ad arma furor?
Infirmis humeris damnata quid induis arma?
Qua tibi quum libeat ponere, non liceat.
Cur respirantem & curantem vulnera mundum
Concutis, & Martem solus ad arma cies?
Da miseris requiem, & spaciū concede malorum
Si nobis Pater es si tua cura sumus?
Conde Senex Gladium, & Christi reminiscere verbi:
Quod dixit Petro, dixit & ille tibi.*

RESPONSIO.

*Quod dixit Petro Christus, nolim esse putetis
Dictum (pontificum pace Petri) mihi.
Nam neque sum Petri successor, nec quoq. talem
Agnoscat bona pars Christicolarum hodie
Pauli ego (successu captis meliore detnceps,
Dij faucant) sumpsi nomen & arma simul.
Et Christi verbi memor intrepidusq. minister
Non veni pacem mittere, sed gladium.*

What greater mockerie could there be, or rather damnable blasphemie (to their owne profession) than the same & Gregorie the. 7 (first named Hildebrand) did: for he, because his

his Aultar God (called the Sacrament) would not answere to y^e he demaunded, he cast him into the fire in y^e p^resence of a nūber of his Cardinals, and in great despight said, there was no substance in him, y^e could not doe as much as Apollo the God of Infidels, who answered euery man by Oracle.

*Apo. Ste.
Fol. 587.*

This your Pope and visible God on earth (to obtaine the Papacie) gaue himself, his soule, and all to the Diuel, which appeared by his skill in cōiuring, witchcraft, and sorcerie.

If the Pope, with all his companie of grosse creatures, had beleued any heauenly vertue to haue bin in that misterie, wherevnto they made all the world (with bowed knees) to doe godly reuerence, and to beleue it was God in deede vpon their damnation, how could they haue bene so full of impietie to prophane it as they did.

For a Priest of *Lorraine* holding in his hand a great bore of these *Wasser cakes*, not yet consecrated: shaking them together, saide, ho you prettie knaues and false harlottes which of you shall be a God to day?

From *Lorraine* I must come to *Prouance*, where a Priest at the elevation, did hold y^e sacre of his God v^pward & the head downward, & being asked y^e cause, why he did so: answered: for y^e I woulde not haue his breeches fall about his heeles. Confirming the report of a Sacrificer in *Sauoye*, who boasted in his mirth, that they vsed their God, as the Cat bleth the Mouse, for when they haue sported and played at their pleasure with him, they deuour him.

A *Gascoine* named *Gotrene*, saying Masse, & seeing his gossp (who then serued the turne) very slow to answer Amen, he saide, saye Amen in the name of the Diuell, to whom he answered Amen in the Diuels name: adding moze, y^e Cankar consume you gossp, for if you had not spoken so hastily I had taken a Mouse: which you must suppose came either to heare Masse, to be canonized, or to seeke his praye, as at *Lodoue* in *Gascoine* a Mouse came vpon the Aultar, whildest y^e Priest slept in his *Memento*, & stole a p^{ar}ce of his God from him, for y^e which he was canonized, & called *Saint Mouse*.

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An other Curate being in the best part of his Masse (whē his Altar God was aloft) spyng a boy clyming his Cherrie tree, he cryed aloud, come downe in the Diuels name, come downe, his Parishoners supposing he had spoken to him betwene his handes.

Po. 593.

Whereunto I must adde this shoote remembrance of a Curate of the Cittie of *Aubnias* in *Vinieres*, who saying hys high Masse in a Church which was not well conered, by reason whereof the winde blew away his Masser God frō him, the Priest being badly sighted, sought him about the Altar, and patting with his hands to seke him, said, where the Diuell art thou become, or whether the Diuell art thou gone: Which argued there was some affinitie, or else some great league of amitie betwene the Diuell and their Idol. And yet here resteth a question: for if they had bin of such friendship, how durst euerie Priest at his pleasure, to haue threated him with the Diuell? As for example, A common mate hauing a good minde to beate a Priest in *Lorraine*, the first time he mette him, he was going with his Masser God a visitation. Well (said this companion) and it were not for reuerence I owe to that in your handes, I woulde confure you. The Priest standing in termes of his valure, answered, I am readie when thou darest, and therefore for beare me not for him, for beholde my God is on the ground (which in dede he had set downe to be iudge betwē them) and I giue him to the Diuell, if he take parte eyther with the one, or with the other. By which threates it should appeare he stood in awe of the Diuell.

There was also a Vicar of a villiage called *Felniag* (besides *Bonne* in *Sauoy*) to whom his Parishoners came and requested him to cease a stoyme, for that he had oft vaunted he could canline the worst weather that might be: and therefore to approue his credite, he first vsed certayne coniurations, which he had by hart: then he brought forth his *Poztas*, and his Masse Booke, wherin he did reade the most cursed sentences he coulde finde, himselfe being in the meane while

while vnder a tree, which kepte him from the force of the Royme. In the ende, when he sawe none of those charmes would serue, he set forth his holy Sacrament, wherevnto he bled these speeches: *Courds, se te ne ple fort, que le Diabolo, & te zetera de guen place*: that is, By the heart of God, if thou bee not stronger than the Diuell, I will caste thee into the durt.

What horrible blasphemie was this of a Priest, and in Despight of that, which they all seemed (with diuine reuerence) so much to honour?

These examples (in my opinion) are more than sufficient, to proue that the same whiche our Papistes call their holy mother Church, did not hid their wickednesse to our predecessors, but so manifested it by their dayly doings, that those which were not willingly deaffe or blind, must needes both heare and see them: shewing withall, how they did specially prophane that which they held for a true, sound & holy religion. Notwithstanding where one found fault at their false doctrine, a thousand were offended at their wicked lylng, for the whole world complained of their ordinarie crimes, being nothing to y they otherwise most hatefully committed against the Majestie of God, in their dayly blaspheming him in the horrible abuse of his holy word.

For the disordinate and cursed lyues that they continued and kept in the Court of Rome, was such, so hateful & abhominable, that Petrarch spake of it both in his Italian & Latine Epistles: affirming that Christ was banished from thence, & Antichrist receiued, & made campe maister among them: and that vnder the banner of Christ they made wars with Christ: for the Phariseis (saith he) did neuer so muche villanie to him as those dayly doe: shewing by their words and workes, that they holde the assured hope of eternall lyfe, for a fable: for he that was the man of most mischief among them, had for honour and prayse the highest & chiefest place. And touching their couetous catching and gathering of gold, it was so vnfaciat, as they set to sale their own

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soules:

soules : and made vendible Marchandize of the Church of all the Saintes of heauen and of Christ himselfe. According to the saying of Pope Leo the.10. whose confessor in y^e time of death, perswading him to feare nothing, considering that he had y^e keyes of Paradise, & the managing of all the merities of Christ & of the Saintes, at his pleasure : he answered, you knowe y^e he which once selleth any thing, is no more maister of it: and I y^e haue sold Paradise & al the rest, howe shal I accout to haue any part or portyon in them : Approouing y^e sūme & substance of these verses following, which sheweth their monstrous impudencie, ioynded wth most abhominable impietie : and were grauen with Gothicall letters in a table of stone, which not long since did hang in y^e Church of S. Steuens in Burgis, at a pillar harde by the Altare where the Cardinall was wont to say his solemne Masse.

Hic des deuote, caelestibus associote.

Mentes egrote, per munera sunt ibi loto.

Ergo veniote, gentes à sorde remota.

Qui datis, estote, certi de diuite dote.

Te precor, accelera, spargas hic dum potes ara.

Et sic reuera, secure cœlica spera.

O si tu scires, quantum data profit ibi res,

Tu iuxta vires, donares quod dare quires.

Te miser à pena, dum tempus habes, aliena.

Huc dare te pena, venia sit aperta crumena.

Consort cœlestis fabrica qui porrigit estis.

Ex hoc sum testis, hic vos mundare potestis.

Fratres haurite de trunco posula vite :

Hic aliquid sumite, veri velut Israelita.

Crede mihi, crede, cœli dominaberis ade.

Nam pro mercede Christo dices, mihi cede.

Hic datur exponi Paradisus venditioni.

Currant ergo boni sapientis culmina throni.

Vas retinere forum? mihi tradas paucula bonorum.

Pro summa quorum, referabitur aula polorum.

Hic si large des, in cælo sit tua sedes:

Qui seret hic parca, parca comprehendit in arte.

Cur tardas tantum? nummi mihi des aliquantum.

Pro solo nummo, gaudabis in æthere summo.

Denos sume quater, unum semel, hac sacra mater.

Annos condonat, sanctus pater ista coronat.

Tot quadragenas, dat & abluit hic tibi penas

Nulle missis decies socius, si des, ibi fies.

These verses, for y they be in Latine rime, I cannot frame any good grace to them in English: but y effect & substance consisteth: in y, who so euer did offer or giue to their wooden image, should goe into Paradise: and y more they gaue y better place should be prepared for the: and those y gaue nothing should be assured neuer to come there. For *Hic datur exponi Paradisus venditioni*, is as much to saye, as here is Heauē or Paradise to be sold. But to the end the vnlearned Reader shall not lose the knowledge of so good a market, (the summe of all consisting in these two verses)

Crede mihi, crede, cæli dominaberis ade:

Nam pro mercede Christo dices, mihi cede.

I haue translated them as neare as I can to the true sense word for word.

Belceue me, belceue me, thou shalt for mony gouern heauē,
And in recompence of that thou giuest, thou shalt cōmand
Christ to giue thee place.

See here the faire lesson these scholemaisters of perdition would learne vs, according to the sayings of Plutarch, that if Iudas came to Rome with his, 30. Pence (the price of our Saviours blood) he should be receiued and Christ reiected, affirming further, that truth could haue no credite or countenance there, where the aire, the earth, the temples, yea their Palaces, houses and buildings, was full of treason, urther, falshood, blaspheming, and lying.

L. g.

Polw

Nowe our Romishe Catholikes (whose conversion to Christ in heart I craue) that so muche desire by wilful ignorance to suppress God and his glorie, and to aduance the Pope and his Prelacie, and woulde haue these Tragicall partes (beautified with gluttonie, adorned with lecherie, & decked with all sinne and iniquitie) to triumphe vppon our English Stage, befoze the play begin, consider y^e infamous falshood, & the traiterous trumperie, that those of y^e Church of Rome doe holde you in: and gather into your memozie, y^e summe & effect of these examles, which I haue rudely and disorderly dispersed in this booke, to y^e better vnderstanding of the simplest sort of you: and loke into the infinite number, that sundrye others (most learned Authoꝝ to your behoofe) haue collected and published: wher you shal see (if God haue not utterly sealed by the eyes of your iudgement) the manifest abuses of that Romish beast, how he seeketh your deathes in the error of your liues, and would haue you denour your selues, in the wicked workes of your handes.

For is it not a marvellous folly, & a quintessence of blasphemie, to honour fleshe and bloud, a man, a sinful creature, one that standes with vs all vnder the sentence and curse of God (if it were not for the mercifull redemption of our Saviour Iesus Christ) with that diuine reuerence, that his heavenly Maiestie hath reserved onely for himselfe? And to beleue that so base a person sometime proceeding from poore parentage, that after he be once a Pope, (which consisteth only in mans election) to be straight a God: further, to beleue that he hath the keyes in his handes of heauen and of hell: how he can place and displace in eyther at his pleasure: and that for money he can sell both to those that will buye them of himselfe or of his Ministers: What weakenesse can be moze, than to beleue, that it is lesse sinne to kill a man, than to eate fleshe on a Fryday or on a fasting day, or to bzeake any of the least commaundementes of this earthly God: If you also (in the bowels of your conscience) consider the substance of your Masse Sacrifice, and the great a,
but

base that is hidden vnder the pretext of that Popish deuise: you cannot deny, but that you haue (from the beginning) bin couered wth the cloud of iniquitie: for how hath y^e whole world bin stragely bewitched (the most part yet continuing so) to beleue that there was a Purgatory, from whence no soules could be purchased or chased but by the batterie and blowes of their masking Masses: and to builde theyr saluation on the sentence of an ignorant Idiot: that after hee had pronounced certaine Sacramental wordes ouer many Calices of one marke, to make so many Gods of them, whiche shoulde (in dede) be holden the more suspected, for that both the flesh and blood of them, if anye were, haue bin instruments of payson: The blood to William Archbishop of Yorke, in the time of Pope Anastasius the fourth: and the flesh to the Emperoure Henric the seauenth, by a Iacobine named Bernarde of Mount Politaine, one of the faction of the Guelphis: But I haue too long dwelled in these Tragicall discourses, and therefore I will no more remember them: trusting that I haue to your good contentment, performed (in some part) my first promise for examples.

Yet to the end you shall not obiea (without reply) that I fetch my authorities from far, and sette the honor of other countreys to comon sale of slander, as one that maye maine on forraine nations what he list: I will openly confesse that more than abhominable abuses (remaiue in record) committed by our forgoone holye fathers of the same marke here in England. For at their first visitation of the Monasteries, Conuents, Churches, Colledges, and other professed places of this Realme, theyr villanies, whooredomes, aduoutries, incest, buggeries and murders, were found so manifest, as they noted infinite numbers by name, whiche were committed in all the sinnes that may be named. And seeing y^e same is already extant in print, I leane the particularities to y^e searche of those, that desire to knowe euerye one in this countrey.

At their suppression (whiche surely was Gods secreto

L.ij.

iudgement

iudgement vpon them) they were accounted foure hundred
 Countes, of sundry sorts of Monches and Nunnes, besides
 the strer beggers, neare in nūbers to two hundred houses,
 whose lewde, lubberlye, lecherous and lazie liues, was so
 hated and abhorred (of the better sort of men) as he withheld
 his holy and heauenly word from vs, until Henrie the eight
 (of sacred memory) did put his hands to Gods plough, and
 stubbed vp all those rablement of most filthy and stynking
 weeds, pretending truly to haue proceeded, and to haue til-
 led it with good corne: but he in whose iudgement rested the
 foresight of all things, who knoweth the end before the be-
 ginning, prevented hys princely purpose, in no worse sorte,
 than as his mightie Maiestie dearelye loued his seruante
 Dauid, yet reserved the building of his holy Sanctuary, to
 hys sonne Salomon: euen so, our godly latching Edward,
 (seeing the worthynesse of his fathers worke and hauing
 so happy a waie prepared) entred on Christs husbandry:
 where finding the weather sayre and seasonable to sow, he
 slackt no time (by hys heauenly hyndes) to put Gods word
 into the ground of all true englishe hartes. But, before the
 same coulde grow to his perfecte ripenesse, the appoynted
 time of our continual comfort by our sauour not yet come,
 or our vnthankful sin, or both, caused that careful husband,
 to be taken from vs: whereby both Cockell and Darnel,
 wyth all other sorts of sowe weeds, so overlaped y^e corney
 as the thousandth grain came to no profit. The field of this
 flourishing realme (enclosed with the pale of safetie) was
 made common and cast open: wherinto entred droues of de-
 uouring beasts, consuming all before them, & whole herds
 of unrined swyne: who digged deepe to turne by the rootes
 of our conscience, by altering our earthly bodies into a fire
 Element.

Then the Bulls of Basan outbranst al; Rome triumphed
 vpon our English Stage; and who but the Pope and his
 Prelacie: what grauing, what cutting, what caruing, and
 what gylting was there of Images: where no doct was too
 much,

much, to welcome this Antichrist. *inquit* allmoste had don

The poore Gascoigne might then haue had enterbayment, who hearing a Monk in his Countrey preach, that when Antichrist came he would bring infinite treasure with him, and to winne the hartes of the worldlings, he would so we gold and silver euery where, which bountifull speeches, made the water flow so freely to the Gascoignes mouth, as of his auditors, as he cried, *Edin quid bierat a quet bon Segunde Antichrist.* O God, what wil y good gentleman Antichrist come?

Apo Ste.
Fol.

Thus this Idol had once more (with his glose of goldon shew) the principal place among vs: whose worldly witnes crept out of euery corner, and like Adders that had long time hissing in the boales of dunghils, came swarming abroad. And who but Maister person and his Postas? for the com Mand were crucified, the simple and weak be witched, God in a straunge language mocked, and the lighte of English prayer (the pathwaye of the ignorant) cleane extinguisht.

But Christ in his mercie, beholding our sundry mourning full mindes, who (in patience) continued al persecution and punishments, and hauing a speciall regarde to the place of his elect, as Saint Austine long since prophesied of vs, whē he saw certaine childezen to be solde in Rome, asking of what Countrey they were, was answered of England, he sayde *Benedicuntur Angli, quia nitentur Angeli, in quo regno Euangelium dei florebit.* So his heauenly Maistie loking into our obedient miserie (for his owne sake) did cut off the cause of our calamities, and called our *Serenissima*, our moste sacred soueraigne into his right, to reuenge his wrongs, and to redresse our general afflictions. Nowe you gracelesse Papistes, that haue bene an eye witnesse to all these wretched woes, among your brethren and Countrey men, what true repley can you make to these heapes of enormities? If my learning and condition, were Diuinely, as my profession and argumentes be Naturally (the chiefe Rules and precepts you couet to be perswaded by) I doubt

not

not but I woulde (in pardon of my farre betters) so deliuer you your own ignoraunce: as eyther you shoulde yelde to your errors, or stand mute to defend them: yet as I am (the more to your shame, that Partiaill mindes can shew you, on which side you halt, as finely as you seeme to treade) I must shew you that you will not see how God performes in hyr Princely parson, the same he denyed to hir predecessors. She hath redified the wals of Ierusalem, and rayled his holy temple to the highest: not she, but God in hir gonerne-ment, hath made a brazen wal about you: hir earely ryng and late watchyng (I meane in the Image of hir honora-ble instruments) preserues you, keepest you, defendes and protects you from all perill, you neede not languishe in un- certaintie of life, as other nations doe: youre house is youre Castell, your Beds your Bulwarks, your goods your glo-rye, your wines your worship and comfort, your daughters not ramished, and your selues not flaued at the tyrannous pleasure of straungers: all these blessed giftes you forget, & seke by secrete sedition a hatefull innoouation among vs.

*The Lords of
hir maiesties
Counsel.*

Wisdomme willethe you to loke into your owne safetie, and reason sheweth you no rule surer, thā to dwel in duety: by the one you are taught foresighte, by the other obediēce: which considered, kepte, and followed, you may triumphe among good subiects. To loue God sincerely, & your Prince faithfully, is the assured protection both of body and soule: then if you offende the first, howe can you iustly say you fauour the last? when you know hir Maestie only seeketh to set forth hyr glorie, doe you desire the dayes of the Popes victorie (a common calamitie to your Country) which cannot be, but by the ouerthrow of our soueraign: doth priuate malice by the prouoking of Sathan so possesse you, as you are contented to commit al to hazarde? Will you willingly lose one eye (and doubtfull in the ende to keepe the sight of that) to haue your Countrey made blinde? Do you thynke for hyr death, whose life hath bene and is a safetie to vs all: you will denye it, and yet your practises approue it. What hope

hope is to be had of you, when neither hir Maesties good-
ness, nor your owne daunger can dye you from youre de-
uises: They are dayly discouered, and no soner pardoned,
but a new mischief is a managing. Hir greate clemencie
hitherto, must sharpen hir sword of Justice to correct you:
You brag there is no lawe to touche youre liues, and that
maketh you so bold and venterous as you are. You consi-
der not, that the soule is more pretious than the body: And
what is not in prescription agaynst you, by the Princes
fauourable proceedings, may be your destruction, by the se-
crete indgement of God. But if it were offered you, you
would say with Menot: Can we be more assured of saluati-
on than Saint Paule was, who was chosen by Christe, and
rapt vp into the thirde Heauen: and that he sayde, I desire
to be deliuered, and to be with Christ: yet when there was
a question of his death, and that he shoulde dye, he appealed
to Caesar: So I doubt not if death were offered you, you
would appeale to the Pope. Or if any suche desperate hu-
mor should possesse you (as God forbid) I trust you would
send his Holinesse the same commendation the Italian dyd
to the French King, being slaine in his warres, who vt-
terly forgetting God, commended both his bodye and soule
to the King, saying, he had losse a good seruant of him. But
to free you from any such frensie, and the better to perceiue
your true durtie: In Christian Charitie looke into thys
that foloweth, where you shall see your owne shame, which
may with speedie repentance mollifie your Pharaos heart,
& make you reclaime your selues from your dangerous ob-
stinacie. Consider the state of oure Queenes mosse royall
Maestie at the firste (a mirror within your own memorie)
pace the pathes of hir Pilgrimage hitherto, and accompa-
ny with discretion hir famous aces and yeares by degrees,
beginning at the time when hir Princely person was in
most hazard of persecution: and you shall finde howe she
hathe bin preserved, kept, continued, called, and restored:
more by a heauely prouidence, than by any mans foresight,

of worldly diligence,

Who was his Bulwarke, when (like a Lambe among Wolves) he was wrongfully suspected, falsely accused, innocently committed, and the houre of his slaughter most tyrannously appointed: did they not sake by all secrete sorte to haue bereaued his blessed life from vs? But shee (most nobly) dwelling in teares, as well for the pitifull persecution of others, as for his owne imminent perill, appealed with harte and minde to him, in whose heauenly handes rested the redress of all. She wofullly wepte with Hester for his people, in whome she knewe she hadde some interest. She bewayled with Jonas in the deapth of the waues, and in the sorrowe of his soule mourned for oure distresse. Was it the might of man, or the prouidence of God, that (in the midst of all these miseries) deliuered him from deuouring? Was it worldly pollicie, or the foreknowledge of his heauenly Maiestie, that wrought so mightily for him? Your selues can witnesse, howe she was freed from the Lions den like Daniel, called like Dauid to kill Goliath, and placed in Salomons seate, to restore the liuing child to his true mother. After his sacred Maiestie receiued Iudiths sword, to take the head from your Romish Holofernes, if you discipher all his doinges in true order as they are, and make question of euery point and parte of his proceedings, the worst minded among you (though he would set aside al duty) cannot deny, but that his gracious gouernement, euen to this houre, hath bin miraculous.

1558.

17. Nouem.

1 yeare.

When she first entred the stage of his triumph, did shee not find euery corner of this realme infected? Some smoked, some scorched, and some smothered, with burning of poore Partyes: were not all your martyred men and holy Fathers (with most of the better sorte) embrewed with the bloude of innocents? did not sundry of honest life and good credite (in sorrowe of heart) abandon their Countrey: was any subject in safetie, when some were painfully pyned, some secretly strangled, and no torment (openly) left vnexecuted,

thy

the glorie of God defaced, Chriſte (in his choſen) continually crucified, hys word vtterly banished, & the Popes trash made the beſt ware among vs:

In lieu of all theſe calamities, libertie ſoꝝ bondage, ſaynelle ſoꝝ feare, ſolace ſoꝝ ſozrow, life ſoꝝ death, and merctye ſoꝝ tyꝛannie, entred with hir. And where ſhe found the holy Sanctuarie with ſinne and pride polluted, ſerued with blaſphemie, decked with Idolatrie, & adozned with all kinde of Hypocriſie: ſhe beganne hir at the Church, and ſpyning byzmanly indgemente to hir maydenlye merctie, (ayded by the higheſt) ſo purely purged it from all degrees of ſuperſtition, and that without perſecution, bloud, fire, oꝝ any other ſorce, as ſome of your ſelues, then ſeemed greatly to reioyce at it. Was not this a ioyefull chaunge, to be broughte from the bondage of Satan, to the libertie of the Goſpel: from the feare of Hel, to the ſaynelle of Heauen: from the ſozrow of our minds, to the ſolace of our ſoules: from the death of the ſwoꝝde, to the life of Gods word: & from the tyrannie of the Pope, to the merctie of hir Maieſtie?

And ſuch as dwelled in their obſtinate error (confirming & Apo. Ste
conſtancie of Cardinal Andreas to his holy Vicar) who be Fo. 355.
ing in the tearms of death, and perſwaded by his confeſſoꝝ, to honoꝝ one only God, aunſwered I doe ſo, but that is the Pope, ſoꝝ ſeing he is our God on earth, and that it is an abſolute commandement ſoꝝ me to honoꝝ but one, I will rather worſhip him that is viſible, than he that is inuiſible: his confeſſoꝝ replied that the Pope was neyther God noꝝ Chriſt, although the world helde him ſoꝝ hys Vicar: howe ſo ſayde the Cardinal: if you account the Pope to be onely Chriſts Vicar, it muſt then follow that Chriſt ſhoulde be greater than the Pope, and that cannot be: ſoꝝ if God come viſibly to Rome, the Pope will not knowe him, noꝝ receiue hym, befoꝝe he haue humbled himſelfe vnto him, and kiſſed hys Pantophel.

Accoꝝyng to the Sermon of a reuerende Father Apo. Ste
at Toures, who in a brauerie ſayde, theſe villaine Pro. Fo. 355.
teſtants,

testauntes, do vtterly reiect the Pope, and woulde haue vs to hold only on Iesus Chzist: but for my part, I assure you, if they were both here present to commaunde: it is y^e Pope aboue all that I would obey. Euen so, those headstrong Papists, who continued in the like damnable determinations, and could not by milde admonition be remoued from they^r wilful errors, were (to the hoped time of a moze grace) only committed, and not by rigoz of death hatefullye murdered.

Consider the due course of all, how it was begun, confirmed, proceeded, and how it is continued (your secret conspiracies, and open treasons, practising to pull it downe) you can not otherwise truely saye, but that God is the supporter and protectoz of the one, and the discouerer and overthrower of the other.

1559.

Thus the glorie of the almightie established, all offences pardoned, priuate malice reconciled, and a general vnittie confirmed: to shew hir motherly care ouer vs, to heape all hir blessings vppon vs, and to manifest the message of hym that sent hir, which is moste laudable peace: she established a common concord betweene *Fraunce* and this our Countrey hir Realme of *England*, to the vspeakeable ioy and comfort of al hir louing subiectes.

Since which time, what Strange stratagemes, what Partiall mischiefes, and what vnnaturall partes haue bin practised, almost within your owne view? wth what mournfull Massacres, with what pitifull persecutions, bath al our eares bene daylye filled? no newes but broughte bys bloudye repozter: for fire, famine, and slaughter, was the continuall occurrences of euerye foraine Packet. The remembraunce whereof myghte suffice to sinke your Soules in sorrowe, to see so manye of Chzistes congregation cut in peeces. If it, were cause to procure a trembling feare to any Chzistian harte that only heard it in what condition of crueltye (suppose you) byd those innocents dwell, that endured the terrible execution of it.

Oh lamentable state, who preserved you, who protected you, who defended you, and who hath hitherto couered you from all these calamities, but God and our Quene: Whoe is still in *Verumq; paratu*: his so: right, pierceth into all perils, she makes you heapers, and not feelers of these afflictions: she hath set you vpon a sure Rocke, to be sers and not sufferers of these barbarous broyles: and you forgetting all these good partes in his Princely person, misusing his mercie, and contemning your owne safetie; seeke to fall wpth Satan, to be his children of perdition; and to become Butcherly instrumentes to your brethren and Countrey. You denie to be of Caines kinred, and yet persist in the persecution of Abell, hath not that triple Crowned monster, (to whose deuotion you are bowed) set this Royall Realme, to the common sale or rather sacking; of any tyrant that dare intrude vpon vs: Is it not a manifest signe of suspicion, and a plaine argument of preterred Treason (and therefore a warning to all faithfull subiectes that loue our Soueraigne, to holde you in ielousie) seeing you are vnder an othe to suppress his religion: howe can you then be true to his Maestie vnlesse you be false to your Master: But it may be you are of the poore womans opinion of *Perigourde*, that offered one Candle to S. Michael, to the end he should doe his good, and an other to the Diuel, to the ende he should doe his harme. So you seeme to be Christians & the Quene may fauour you, and you honor the Pope that his curses maye not hurt you: for otherwise (I feare) there is no trust at all to be had in your duetie.

Howe much you dishonor God, breake his commandements, and blaspheme the blessed Trinitie (by your wilfull dissembling with him, who seeth the secretes of all heartes) your consciences doe accuse you, your deedes defect you, and your wordes doe witnesse and betray (so farre as you dare vtter) the summe of that you seeke. Is it not his Maesties person, and (this shouell full of earth as it hath pleased them to terme it) his Realme of *England*, that they haue bowed to

correct and rote by? Is not the sentence of their crueltie concluded and pronounced aswell vpon you as against vs? how can you then shun their sharpe tyrannie, but taste the edge of the sword with vs, if their Romish pretences should preuaile: but I doubt you would for a while say, *Non novi hominem*, and denie both Prince and profession. Wee it that the same would serue for a vizard on the sobaine to maske your Hypocrisie: in the ende you shoulde be accounted traitors, & with the hatefull hozroz of your conscience be accompanied with all cursed calamities to your graue.

The most eloquent Cicero after he had discovered the secrete conspiracies of Catelin, befoze the body of the Senate and in open counsell, to his face beliuered him the deuises & driftes of all his treasons, approuing his household practises to tend to encampe robberies, to the murthering of the nobilitie, & to the burning of their Citie, and shewing howe his confederates attended his comming. What cause could procure swifter iustice? they knew if they had him in hand, & yet then (in Princely pollicie) they willed him to depart the Citie: supposing it more perill to haue him among them, than in the field with displayed banner against them. Catelin a Pagan, prouoked by pueritie, kindled by priuate grudge, and heaued vp by an Ethnick hope, to better his wretched state, as a desperate man conspired against men: But you Christians, pressed with no penurie, wallowing in wealth, freed from all cause of contention, sitting in safetie, & dwelling in that happie condition as no age did euer so flourish, no; any of your inuocation can continue the like for all degrees, conspire against God, against your louing & most famous, honourable Queene, & against the soyle & seate that first gaue you aire and sustenance, which surely so long as you continue vnder the seruitude & yoke of Papistrie, is a most true principle of your pretence.

Therefore (in the bowels of our Saviour Iesus Christ) I humbly desire you, as brethren by one Father, seruantes to one Maistresse, and children of one mould, to searche the
Scriptures,

Scriptures, to looke into the mercie of his heauenly Maie-
 stie, to remember hir Graces sweete and reclaiming coun-
 tenance to you all, and in pittie to beholde your most deare
 mother, on whose knees you haue bin dandled, & at whose *England*
 breast you haue bin nourished euen from your birth.

But if you be minded to persist in your peruerse opinions,
 and that no milke or meate can please your pallets, vnlesse
 it come from *Rome*: if you cannot abide the blessed light of
 hir Maiesties life: if you cannot endure the heauenly coun-
 tenance of hir ioyfull regard: or if you account hir Princely
 Person to be the eye soze to your sorrow: I say with Cicero
 to Catelin, flie to your Pope, leaue both Court & Countrey,
 and shunne the light of the Sunne, that so much doth dazell
 your sight, and let good subiectes enioy the benefite of that
 you are so much vnwoorthy of. Your owne experience shew-
 eth that no practise will preuaile to harme one haire of hir
 head whom next God you hate most: for the Lord of hostes
 doth keepe hir, he hath set legions of Angels about hir, they
 houer ouer hir, they marche with hir, they goe befoze hir,
 and garde hir from all treasons: they make knowne your
 wayes, they deliuer hir your dzifts, and they discouer your
 very thoughtes vnto hir. This you assuredly see, that the
 whole course of hir Maiesties life is myraculous: and yet
 your Pharao like wilfulnesse will not obserue any parte of
 it. When you haue turned the houre Glasse of your owne
 errors, you shall finde how many sandes of sorrowe doth
 runne in mischief to the last minute. But God of his mer-
 cy make you to know him, to lone our gracious Quene,
 and in the duetie of true subiectes to honour hir
 and obey hir, and to giue hir a Mathusa-
 lems age to gouerne vs.

Amen.

FINIS.